

THE
GREAT EVIL
AND
DANGER
OF
PROFUSENESS
AND
PRODIGALITY.
IN A
LETTER TO A FRIEND.

By the Reverend K
Mr. JOHN KETTLEWELL,
Late a Presbyter of the Church of
England.

*Falluntur quibus Luxuria specie Libera-
litas imponit.*

Tacit. Hist. lib. i. c. 30.

L O N D O N :

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THE
PREFACE.

THE great Usefulness of the following Treatise will sufficiently recommend it to the Publick; and I must confess it is not without a great deal of Pleasure, that I am any ways instrumental in retrieving it from that obscurity it might probably have been buried in; because, if I mistake not, we wanted a just Discourse upon this Argument; and I am very sure the great Vanity and growing Luxury of the present Age, in despite of those Difficulties we contend with, makes an Admonition of this kind highly seasonable.

Besides

Besides, some farther Justice is hereby done to the Memory of that learned and excellent Person the Author of it; who, as he spent himself with great cheerfulness in the publick Services of Religion, so we find he did not neglect to promote the Interest of his blessed Master among his Friends and Acquaintance; and herein has set us an admirable Pattern of the Perfection of true Christian Friendship, which should always dispose us to labour what we can in our Stations, to make our Friends and Relations sincere and hearty Followers and Servants of the Blessed Jesus; to express our Dislike of any Evil that reigns among them, prudently to reprove what we know deserves it, and to venture the promoting their eternal Welfare, tho' at the hazard of their Displeasure.

When I published the Posthumous Discourses of the pious and judicious Mr. Kettlewell, it is true that I then declared they were the only Remains of that kind the World was to expect from him;

him; and I did it upon this ground, that among the Papers he left behind him, nothing appeared upon this Subject prepared for the Press. But it being known that the Reverend Author, from the undeserved good Opinion he had of me, had thought fit to intrust me with the publishing of his Writings, a Descendant from that Gentleman to whom this Letter was really address'd, and for whose sake so much good Counsel was prepared, sent me the following Piece, and at the same time was pleas'd to submit it to my Determination whether it should be printed; insisting only upon this Condition, that the Name of the Gentleman might be conceal'd; a commendable Care not expose the real Faults of our Friends, when no End of Justice or Charity can be attained by it. Upon the first View of the Manuscript I found it was all writ in the Author's own hand, with which I was very well acquainted; and upon inquiry I was confirm'd from the Testimony of his worthy

Widow that such a Letter had been writ, and that there was no Reason to doubt its being Genuin. All this is necessary to be related, that the Reader may be assured he is not imposed upon, and that he may satisfie himself how it came to pass, that this valuable Tract did not sooner see the Light.

After a careful and considerate Perusal of the Letter, I easily concluded the Publication of it might be serviceable to the Interest of Religion, and might do a great deal of good in this inquisitive Age; where, tho' there are too many that distinguish themselves by their Profaness and Immoralities, yet God be thanked, there are Numbers that are pressing towards Christian Perfection, and readily catch at any Helps that are offered either for the building them up in their holy Faith, or for making their Obedience to God uniform and universal.

But lest Favour and Affection should make me partial, and lest the
great

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great Reverence and Respect I paid to the Author should bias my Understanding in the Judgment I formed in relation to this Performance, I communicated it to some learned and judicious Divines, who confirmed me in the Opinion, that it was worthy of the Author, and fitly framed to rectifie the exorbitant Extravagancies of the Age.

And if Arguments drawn from the consideration of the next World, and those Miseries we shall there expose our Souls to by Profuseness and Prodigality will have any Effect upon Men, as they must upon those that sincerely believe and seriously consider them, they are here laid down with so much Clearness and Solidity, and urged with so much Warmth as well as Reason, that it will be difficult to resist the Influence of them.

But if Men are drown'd in Sense, and govern all their Actions only by a Principle of present Pleasure, they may possibly be moved by those Evils that threaten their Bodies; and then

we may hope that the apparent Mischiefs which are here shewn naturally to result from extravagant Courses, may prevail upon them to correct such foolish Vanities, as baffle their own Pretences and Expectations, and rob them even of that Happiness they propose to themselves in this World.

There are few Men that are deaf to the Charms of a good Name, and to neglect what others think of us, is made
Cicer. de offic. the Character not only of an arrogant Person, but of a consummated Debauchée. And indeed it is highly reasonable we should have a great regard not to forfeit a good Reputation, because thereby we lose so much Power of doing good in our Generation. But tho' Men are inclinable to value their Credit, they seem to court the Favour of the World more by the goodness of their Understandings, than by the Honesty of their Minds; they don't so much blush for their Crimes as their Weaknesses, and will more patiently
suffer

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suffer their Virtue to be called in question, than their Wisdom and Prudence. So that if Men did but consider what a reproach Profuseness is to their Discretion, what a Reflection it is upon their Judgment; even to support a Character, they would live within the Limits of their Fortunes, and not suffer their Expences to swallow up their Revenues, lest at the same time they should be stigmatized with Folly as well as Beggary; the last of which is then only a compleat Misfortune, when we have taken Pains by our Vanity to draw it upon our selves. And the weight of this Calamity has been sometimes so heavy and intolerable, that Men have chose to force themselves out of Life in a violent manner, rather than endure the Smart and Anguish of it; of which our own Age has given us but too many tragical Instances. All this is agreeable to the Advice the wise Son of Sirach gives, Be not made a Beggar Eccles. by banquetting upon borrow- 18. 33.

ing, when thou hast nothing in thy Purse; for thou shalt lie in wait for thy own Life and be talked on. *The Civil Law, which is the result of the Wisdom of many Ages, treats Men of this Character very roughly, and ranks Prodigals in the Class of Children and Madmen, appoints Curators for the Management of their Concerns, of which they have rendered themselves incapable by their ill Conduct. And as it does not think fit to entrust them with the government of their Affairs whilst they live; so neither doth it permit them to dispose of their Estates at their Death.*

If all these considerations should fail, our Author summons the Force of Nature, and provokes us by the Example of brute Beasts not to abandon our own Off-spring; and not gaily to make those miserable, to whom in a sense we may be said to have given Being. It is not easie to divest our selves of those Impressions which are workt up in our Constitution; but if we do not provide for our
own

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own Household, as Christianity has declared us worse than Infidels, so a Man will always be thought destitute of Natural Tenderness as well as Religion, that can purchase his Pleasure by the beggary of his Posterity. And I cannot but observe from all the temporal Inconveniencies that accompany Profuseness and Prodigality, what great Obligations we have to the Infinite Goodness of God, who has made our present Satisfaction and our Duty so much of a Piece, that we cannot transgress many of his Holy and Righteous Laws, without forfeiting our Happiness in this World as well as in the next.

The most pernicious Maxime that betrays the generality of Mankind into Straits and Difficulties; is that false Opinion founded upon Vanity and Pride, that their Quality rather than their Estates ought to be the Rule of their Expences, and that they ought not to regard so much what they can spend, as what is necessary to support that Figure they think them-

themselves obliged to make in the World. But as this is very unreasonable in it self, because not Birth and Title, but Money is made the Standard of Commerce; so in the issue of things it will be found highly dishonourable and unchristian, because it tramples upon the Laws of Justice, in the Observation of which, all true Honour ought to be founded; and disables Men from exercising that Charity which the Precepts of the Gospel have made necessary to Salvation. Prodigality indeed seems to aim at raising a Reputation from Splendour and Magnificence; whereas all the Advantages of Life have no real matter of Praise and Commendation in them; this is only due to what properly belongs to a Man, which is a wise and sober use of those good things God gives him to enjoy; when he is not puffed up by Power, nor grows insolent by Advancement; when his Riches do not administer to Pride and Luxury, but are instrumental to set his Temperance and Charity in a true Light.

Light. Besides, let the Differences of Mens Fortunes be never so great, he will always be Poor whose Expences are more than his Income; and he Rich, who can satisie his Desires without exceeding the measures of his Revenue. The Necessaries and Conveniencies of Life lie in a small compass, but Luxury is boundless, and the Revenues of the Roman Empire were not sufficient to support the Profusenefs of an Elagabalus.

It is a sensible Observation of Plutarch in his admirable Discourse against running in Debt, That the Goddess Diana in the City of Ephesus gives to such Debtors as can fly unto her Temple, Freedom and Protection against their Creditors; but that the Sanctuary of Parsimony and Moderation in Expences, into which no Usurer can enter to pluck them thence and carry away any Debtor Prisoner, is alwaies open for the wise, and affords them a long space of joyful and honourable Repose. For as the Prophetess which gave

gave Oracles in the Temple of the *Pythian Apollo* about the time of the *Median Wars* answered the *Athenians*; that *God* had for their Safety given them a *Wall of Wood*, upon which forsaking their Lands, their City, their Houses and all their Goods, they had recourse to their Ships for the preservation of their Liberty. So *God* gives us a Table of Wood, Vessels of Earth, and Garments of course Cloth if we desire to live and continue in Freedom. Whereby it plainly appears, how much the Misfortunes we suffer, and the Guilt we are involved in, are owing to the Vanity of our own Conduct. So that tho' some Men have all the materials of Happiness at their disposal, yet by a perverse and unaccountable management they make a shift to render themselves compleatly miserable.

The Judicious Reader will easily perceive that the Argument of this Letter is treated with greater Heat and Warmth than usually occurs in any other Composition.

sure of this Worthy Author's. He distinguished himself in his Writings rather by the Strength of his Reason and the Solidity of his Judgment than by the Brightness of his Fancy. But when a particular Application is made to a Friend, the Nature of it requires that the Heart should share in the Address as well as the Head; and that upon such Occasions we ought not only to secure the point of Reason, but express our concern after such an affectionate manner, that our Friends may be melted by the Sense of our Kindness, as well as conquered by the Strength of our Argument.

God grant that what was composed only for private Use may be serviceable and beneficial to the Publick, and help to recover Men to such a Sense of things, as seems absolutely necessary to their present Enjoyment as well as their future Happiness.

St. Michael and
All-Angels. 1704.

ROB. NELSON.

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ROB. NELSON.

Michael and
All-Angel 1794.

The Great Danger
For the great Love and passion
I have for you

THE
GREAT DANGER
OF
Profuseness.

LETTER to a FRIEND.

My Dear Friend,

Since I last parted with
you, the Discourse we
had the night before I
left you, about your
present *Condition* and *Circum-*
stances in the World, has been
no Stranger to my Thoughts.

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For the great Love and passionate Concern I have for your Person, makes me deeply concern'd in your great Interests; so that I cannot but make that a matter of my most repeated and serious Consideration, which doth so importunately call for your own. And because the posture of your Affairs, and course of Life at present has a very threatening Aspect; and the farther I look into it, the greater reason still I see to fear it; I cannot forbear to give you such a *Picture*, as upon a full and lasting View I have of it, that by shewing you the true Shapes and Measures of your *Danger*, I may either *affright* or *draw* you from it. For without all doubt, that great Train of *Evils* that I see hang at the end of that Line your past and present

present course of Life is describing, are such as you cannot possibly chuse when you see them. You could not run after them, if you did but duly understand them; nor ever be reconciled, and much less enamour'd of any Courses and Practices that are attended with them. But the only method whereby they win upon you is *Inconsideration*. You think not whither that way you are in will bring you, and that alone makes you go on without fear. And this being your case, (as you will be convinc'd as well as I, if you can be willing to take the pains deliberately to read, what I have taken so much to write and think of, as I cannot in the least question but you will.) I say, your case being this, I cannot

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look upon my self as truly loving you, if I should not forewarn you of the Precipice, whose Brink you are just upon, and, in a case that so nearly concerns you, let you see with my Eyes, where you will not use your own.

And here, my *dear Friend*, I know you are wiser than to expect I should sooth and flatter you, and describe those Dangers as few and small, which you will find in the Event of things to be great and many. Alas! what Friendship is it to represent a thing only as trivial, which will indeed destroy and kill? To give great *Evils* soft Names, doth not soften their *Natures*. They will be as great and ruinous as they really are, whatever we are pleas'd to call them: So that whatever false
Words

Words I should fix on them, you will feel all the true and real Evil of them. And therefore such Misrepresentations of Things can serve no ends of Love, but are idle and unprofitable.

But alas! this is not all, it is the greatest *Cruelty* and *Injustice* too. For to set off great and dreadful Evils in a small and despicable Appearance, is the ready way to betray Men into them. It encourages them to venture where they are made to believe the Danger is but small; and confirms them in that Course which they are persuaded they shall not suffer much by. So that since to deceive and impose upon a Man, in any Case, is a grievous Affront; thus to delude him to his hurt must be found

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to be both Reproach and Ruin. It is Falseness, armed with a poison'd Dart, and to Coufenance and Delusion superinduces Murther.

Upon these Considerations I do not doubt, but you will be as willing to have me use all the Freedom of a Friend in the true and full Representation of what I foresee, as I shall be to take it: So that I shall give you my Thoughts with the greatest *Liberty*, and without any *Restraint*.

And now taking it for granted that your present *Rate of Expences* will, in a very short time, run you out of all, let us take a View what the *Effects* of that will be.

And let me advise you before hand that you do not *undervalue* them, and think them *lighter* upon this account, that

as

Of Profuseness.

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as yet they are at a distance, and only future. For that which is now future, when the Tract of Time that lies between it and us is past, will be present, and affect us then, just as it would were it upon us now. All that which we can at any time clearly foresee, we shall in its own time be sure to suffer. The Evil is all the same, whatever be the Time of suffering it. All its Sting must be felt, and its Continuance endured, whether it be sooner or later that it befalls us. So that betwixt a future and a present Evil, there is no difference as to the Pain and Trouble; they are the same in both, and must be equally run through whensoever they happen. Their difference is only in the time of seizing us, which neither alters nor diminishes them.

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Nay indeed, since the Evils to be felt in both are equal, the *Futurity*, instead of lessening, doth *augment* the Trouble, and kills, as well by a continued Fear, as a painful Sense and Feeling. It will not only fill us with Grief and Sorrow in the Suffering, (which is all a present Evil doth) but also with vexatious Fears, and solicitous Horrors at the Expectation of it. So that whatever the Evils you are to meet with in your present Course be, they are never the less for being at present at a distance, since their *Futurity* doth in no respect *impair*, but in some much *heighten* and *augment* them.

And now to represent to you with the greatest Clearness I can, those frightful Evils which accompany your running

ning your self out of your Estate, and being plunged deeper into Debt than you can have any Prospect of getting out again; we will for the more distinctness take a View of them in these Particulars.

1st, *Those which will affect you in what, I hope, is, I am sure ought to be, of all things most dear to you, your Soul.*

2dly, *Of those others which will grieve you in your Body.*

3dly, *Of such as will wound and pierce you in your Reputation and Credit.* And,

4thly, *And Lastly, Of those that will afflict and grieve you through your second selves, your Friends, and Wife, and Children.*

And if you do but attently view all that frightful Train of Evils which will rush in upon you like an armed Man

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from all these Quarters; I am sure you will not, cannot be any longer reconciled to any *expensive Courses*, tho' otherwise never so delightful, which would let them all loose upon you. I will begin with a view of the first.

First then, *Those Evils that will seize you upon your running your self out of your Estate, and plunging your self deeper into Debt than you can have any reasonable prospect of recovering out of again, are such as will affect you in your Soul.*

And here I should be tedious if I should reckon up all that Pain which arises from *Perplexity of Mind*, when you will see your self surrounded with Difficulties, and be able to discern no escape from them. All that *fretting and vexation of Soul* which will result from the regret

gret and sense of your own Folly ; when you will with the greatest Bitterness condemn your self for having wilfully run upon those Streights , which you might with a little Consideration and Care so easily have avoided. These Instances of Grief and Anguish of Soul, describing its present Misery in this World, with several others that might be mention'd, I purposely omit, lest the representing them fully, as they ought, should prove too tedious both to you and me ; and shall content myself to shew you what great Bitterness and Sorrow will be created to it, from such a state of unpayable Debts and irrecoverable Poverty, in respect of its uncomfortable Condition and Posture for the next. For in that Day, not only the

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Difficulties and Losses of this present World will torment it; but, what is most of all considerable, the Relation and Posture it will discern it self to be in for that World which is to come.

And the Miseries, which the consideration of this World will afford it, will accompany it in all States, and obtrude themselves upon it from all Quarters, whether you repent of your Folly, or impenitently continue in it.

Ist, I say, the Sight and Sense of that Evil and Danger which your expensive Folly has stored up for you in the other World, will extremely trouble you, if we suppose the best that can be, viz. That you repent of it, which is the Gospel-condition of forgiving it.

'Tis true indeed, that this
is

is the great *Promise* of the *Gospel*, and that great Benefit purchased for us by Christ, that whatever our Offence against God be, yet if we are heartily sorry for it, and our Minds so truly changed, that if we were to act it over again, we would never do it, God will forgive, and not condemn us for it to everlasting Misery. And upon this account our Sins of *Profuseness*, as any other wounding Sins, may, upon our *Repentance*, and forsaking of them, be pardon'd to us. But put the Case, you do indeed honestly repent of it, and thereby deliver your own Soul from being eternally punished for it; yet if you repent not till it is too late, if your Mind is not changed from a Spender to a Sparer, till you have nothing left to spare; then, not-
with-

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withstanding all your Repentance, a great Load of Evils will stick as so many Thorns to your Sides, and continue to grieve and afflict you.

For in the *first place*, one great Ingredient in Repentance it self is Sorrow. Its Scene is not acted without a quick Pain, and bitter Smart, and piercing Regret from the Sense of our past Follies. It includes Sorrow, and it works it; it implies Lamentation in its Nature, and treats it in its Effects. For it is such a Sorrow as spends it self in pious Indignation, and a holy Revenge, and religious Penances upon our own selves, for having been treacherous to our own chief Interests.

Now as Sin and Sorrow thus answer and accompany each other in their Natures, so do they

they likewise in their Degrees. The higher and the longer we have sinn'd, the longer and the deeper in our Repentance shall we sorrow for it. Our true Repentance will seek to make the Sorrow of its Return equal to the Delights of former Extravagance. It will be no Gainer by its Sin, for it hates it, and all that comes by it; but will inflict as much Sorrow upon us for it, as the Commission of it did afford us Pleasure. Thus St. Paul observes it did with the repenting Corinthians. *For behold, saith he, this self same thing that ye sorrowed after a godly sort, what Indignation, what Fear, what Zeal, what Revenge it wrought in you?* 2 Cor. 7. 11.

Thus will the very Repentance of your Follies it self be so much the more bitter and grievous,

grievous, as your Profusenefs has been more loved and longer continued in. For look with how much Eagernes you finn'd, and with equal Sadness you will then endeavour to bewail it. The long Endurance of your Folly will be answered by the Lastingness of your Sorrow. All the Pleasure, and all the time which was laid out upon one, will be recompenced by the Pain and Continuance of the other. And all this Trouble will come upon you, for having eagerly loved your Sin, and long continued in it.

But then, if you consider that the Sin of Profusenefs you will then repent of is such, as has not only been *lasting in its self*, but is also much more lasting in its *sinful Effect*; that the evil Fruits of it still survive after

after it is cut off and mortified; you will yet find your Repentance more embitter'd, and its Sorrows enlarged. For whatsoever either aggravates, or only represents its Sin and Folly to a penitent Heart, goes on still to pierce and wound it. It cannot endure to see its Sin without Shame and Sorrow, and is never at rest till it has quite undone all that, which was done wickedly. It detests and hates, it loaths the Thoughts, it avoids the Occasions, and rises at the Presence of it. It cannot endure to dwell with it, or in sight of it. It wishes it had never been done, and that it were quite forgotten, that neither God, nor Angels, nor other Men, nor it self should ever more hear or think of it. All these are only natural Effects of a great Hatred,

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tred, and readily issue out from a truly penitent Heart against its own Sin. But now if after the Commissions of the Sin are ended, the sinful Effects yet remain ; if after they are long since past and forgotten, these are still present and thought of ; then is our Sin kept still before us, and always at hand, to work us Grief and Sorrow. It is continually sounding in our Ears to Shame, and set directly before our Eyes to reproach us. We cannot but see, and we cannot but grieve at it. It every where cries to us, and every where affects us ; so that no time or place, where its evil Effects are, can afford us Respite from its Disturbance. But this now will be the case of your *Lavishness* and *Profuseness*, even when you repent of it. You will then vehemently wish

wish it had never been done, and that it were quite forgotten; but the ill Fruits of it will still live, and keep both others and your self in mind of it. For when you have sorrow'd, and hated, and wished all you can; yet will not its ill Effects away so easily, but will still be a Mote in your Eye, a Thorn in your Side, and an Arrow at your Heart to wound and torment you. For after all your Bewailing and Repentance, yet will these Effects of your Sin remain to reproach and grieve you.

1st, *Your unpaid Debts.* And, 2dly, *Your unprovided for Relations.*

1st, After you have repented and sorrow'd all you can, yet will your *unpaid Debts* be a perpetually remaining matter of fresh Grief and Torment to

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to you. They will be always at hand to upbraid you with your Sin, when you are most extremely loath to hear of it. They will still set it before your Eyes, when you most passionately desire it had never been done, and that you might never more think of it. For Debts will not be paid with a Sigh or a Tear; they are not such things as can be retracted by a Wish, and undone by Repentance: but they will still stand upon your Score, and be ready to break in upon your mind to rob you of all Ease and Comfort. They will continually be represented to you by the *Importunity* of *Creditors*, who will incessantly be calling on you, representing their own Sufferings and your Shame in your Profuseness. And this will set the Sin before
fore

fore you, and make it live with you, till you can suppose Men that love Money will forbear to demand it, where it is due, or you that have it not, shall pay it without creating it.

But if it happens that they or their *Children* grow poor, and have a just want of what you have unjustly wasted (which for ought you or I know may be the case) then what Additions of Grief do you think your penitent Heart will conceive at their Outcries? when they pine away for want of wholesome Food, or die in Sickness for want of due Attendance, and lay all this at your Door, because you have lavish'd away what should have supported them; how will this sting and wound you? Doubtless you will weary your Heart, and spend all your Days
in

The Great Danger

in bitter Grief, when you shall have such Lamentations daily beating upon your Ears, and such Occasions always before your Eyes to foment and preserve it.

And if it happens yet farther, that your *Profuseness* shall betray them into *Sin*, which is worse than Death it self, and so occasion both their Misery in this World, and that which is to come; and that you should live to see it: what encrease of Sorrow and Vexation for your Sin would this heap upon you even then, when you are repenting of it. If your spending what should have maintain'd them, ensnare them into all the Temptations of Want, and they perish in the Sins of Poverty: If it makes them lie, or swear, or steal, or commit all those other

Villa-

Villanies and Wickednesses which People both indigent and idle are drawn to for Food and Maintenance; what addition will this make to your penitential Troubles? What Indignation will you shew, what severe Sentence will you pass, and what austere Penances will your Heart, if truly penitent, inflict upon your self, for having been the wicked Author of all these Miseries?

Thus, when you have bewailed and repented all you can, will these lasting Effects of your Profuseness, your unpaid Debts, with all these their grievous Appendages, torment and trouble you. And so will,

2dly, Those other standing Effects of it, your unprovided for Relations. Your poor destitute Children will still be about you, their Wants will be always

always in your Eye, and their Cries will break your Heart. You will daily see their Necessities, and pity, but shall not be able to relieve them. And when you reflect, that whatever they endure you have brought on them, all the Miseries you see in them, you will with Pain and Sorrow feel in your own self.

But if you should live to see them brought into *bad Courses* through *Want and Poverty* if they be ignorant and rude for want of good Education and learn to lie and steal, to be Slaves to some rich Man. *Vanity and Instruments of Sin* for Bread and Maintenance; what Motions, think you, will this raise in your Soul; when you see the Sin you repent of has sent them Headlong into Hell, and they

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are like to suffer eternally by it,
tho' you be saved from it :
surely this will be a Foretaste
of the Pains of that Place of
Torment to you even then,
when your own Repentance
has set your self on the side of
Bliss and Heaven. And thus,
upon all these accounts, will
your *Profuseness* grieve and
torment you, if we suppose the
best we can, that you indeed
repent of it, and so deliver your
own Soul from everlasting
Pain and Misery for it.

And since it is so, let me
here, before I proceed to the
next Head, observe to you
what strange *Folly* it would
be to indulge your self in the
Continuance of your Sin of
Profuseness, and not repent of
it till it were thus late, that no
Repentance can redress, or
preserve you from these *Hor-*

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rors of it. For since it is absolutely necessary to your *eternal Happiness*, to repent of it before you die, (as I shall shew you under the next Head) what unaccountable Folly must that needs be, to chuse that time of repenting, when a great part of that is gone, which Repentance should save to you. The Sorrows of Repentance must be undergone sooner or later; and why, in God's Name, should you put it off till that time, when you can have no temporal Joys remaining to support you under them? Is it desirable, do you think, to take that time of sorrowing which will make your Sorrows more, and your Pains more bitter, and your Comforts less? If you are at your Liberty to chuse either, and must chuse one; is that Wisdom

dom to pitch upon that which is infinitely the worst? If you repent not till it is thus late, you will sorrow for your Sin, and Sorrow for all these evil Effects of it; and they being still before you, will still refresh your Sorrow, and make it last as long as they themselves do. Besides, when you have spent all, you may sorrow and lament, not only for your *Soul*, but your *Body* too. The *Meanness* of your *Fare*, the *Hardships* of your *Flesh*, the *Brokenness* of your *Credit*, the *Taunts* of your *Friends*, and the *Insultings* of your *Enemies*: all these, and many more, will then call for your Sorrow as well as your Sin. And are you now in love with Sorrows, that you would stay till they are many in Number, and mighty in Bulk? Would you

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wait that time, till they are grown above your Pitch, and too heavy for your Shoulders, rather than undergo them at such time as they are light and easie? But if you think, as I am confident you needs must, that thus to do is height of *Madness*, and extremity of *Folly*; then let me adjure you to avoid what you blame, and to keep off from what you cry out on. Repent whilst you may with greater Ease, and it may be done to better Purpose: and defer it not so long till you have nothing left for it to save.

But since you must repent of your *Profuseness*, or else you are lost for ever; let us consider whether, if you put off your *Repentance* yet longer, you are sure you shall be able to repent then. Are you assured you shall

shall not fall by some dangerous Disease or fatal Accident, which shall take you into that place where Repentance shall be no more? Cannot an unhealthy Year, a common Infection, a reigning Distemper take away you as well as other People? These are all in God's Hand, and come and go at his Providence; and what Security have you, he will give them order to pass by and spare you? Is your having deserved them, an Argument to move him to prevent them?

The Wages of Sin is Death, Rom. 6.23. and these Casualties and Diseases are the Ministers and Executioners of it: And can you imagine that your continuing by your Profuseness to deserve and to provoke the Punishment, is a fit means to protect you from the Execution? Must

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God, when he sends a Distemper to rage in the Earth, pass you by because you persevere to Anger and provoke him? This sure is an odd way of seeking to be rescued from a *common Calamity and epidemical Infection*, by exasperating and offending him that sends it. No, my dear Friend, if you make Delays, and put off your Repentance for your Sin of *Profuseness*, you are so far from being secured against any Accident that will snatch you away before you repent of it; that on the contrary you are much more likely to fall by it. Your *Profuseness* it self being a continued Sin, is a continued Provocation for God so to order it. The longer you persevere in presuming to offend, the more is he inclined, and the stronger induced to punish

of Profuseness.

31

punish you. But besides this, your *Profuseness* contains in it some Sins, and *Drunkenness* by Name, (as I shall more fully discourse to you afterwards) for which God not only in *Justice* may, and, upon the continuance of the Provocation, is enclined to snatch you away on Surprise, and exact that Death of you before you are aware, which he has appointed the Punishment of Sin: I say, that is a Sin implied in your *Profuseness*; for which, when you delay to repent of it, upon these two accounts he not only may, and is disposed to surprise you, and cut you off without allowing any longer time for your Repentance: But also such for which he has expressly threatened he will do it. For of that wicked Servant, that should fall

to eat and drink with the drunken, our Saviour tells us plainly, *That his Lord shall come in a day when he looks not for him, and in an hour when he is not aware, and shall cut him off, and appoint him his portion with Hypocrites, where shall be weeping and gnashing of Teeth.*

Matth. 24.
49, 50, 51.

And now, since God may do, since he is provoked and inclined to do, since he has threatned he will do *Execution* upon you unawares for your Sin of *Profuseness*, and not wait your Leisure for your *Repentance*, nor let you remain alive till that time comes which you have appointed for it; where, I pray you, is your Security that you shall live to it? And if he do inflict that surprizing Death, by a Disease, or a sad Accident, which he may, and which he threatens;

threatens; then what is become of your delayed Amendment? Where, I beseech you, is your Repentance when you are gone? And what good will it do you when you are call'd away before it comes?

But after all, if you should happen to escape all these Hazards, and to reach that time you have thought of to repent in, are you sure you shall be either more able, or more willing to repent then than you are now? God's Grace is necessary to our Repentance, and is the continuing to spight and provoke him the way to procure it? Is the being long accustomed to Sin the way to leave it; and can you hope the easier to forsake your Crime by being long used to it? But if these be, what they really are, too absurd to think:

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then, I pray you, let them be so too to practise. Go not to hazard your Safety by putting far from you your Remedy; nor to make difficult your Repentance by lengthning, which is strengthening, your Sin. But as you must by all means repent of your *Profuseness*, so set about it quickly; that by being delay'd, it never come to make your Sorrow unsupportable, your Recovery extreme difficult, and your Condition mighty hazardous. Since it must be done, get about it now, and dispatch it out of hand; and then it will be, not only more comfortable, but withal more sure and easie.

And now after all this Discourse I hope you are fully satisfied, that if you persist in your *Profuseness*, and become

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an old Sinner in it; let us suppose the best we can (that you then repent of it) yet will your Soul find your work of *Repentance* then to be extremely *difficult*, deplorably *hazardous*, and infinitely *sorrowful*.

But then if we consider, that the *delaying* of your *Repentance* is the ready way to make you not repent at all; and that those lesser Difficulties in forsaking your Sin, which are able to keep you back from forsaking and repenting of it now, will then (by your being accustomed and even *naturalized* to Sin) be grown greater and stronger, and so be much more able to keep you back from repenting and forsaking of it then: (for if you will not master the lesser Difficulties, how can it be ex-

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pected you should ever attempt to overcome the greater ?) I say, if this deferring be, as in all appearance it will, the taking away of your Repentance, and you die in your Sin without forsaking it, and so, which is to be considered,

2dly, Impenitently continue in it ; then what a Load of Evils will afflict your Soul. If the Condition even of your repenting Soul is so miserable and calamitous, as you have seen it is ; how unutterably deplorable will the Consideration of the next World make your impenitent Soul be ? For here the whole Troop of Sorrows of the other World break in upon you : it is only Repentance that could stave them off, and if you die impenitent, (*i. e.* without forsaking and amending your Profuseness) they

they all issue out upon you to torment you for ever and ever. For you quite mistake your self if you look upon your Sin of *Profuseness* to be a *pardonable* Fault, and a lesser Sin; such as God will pity and not punish, and that is sufficiently revenged here, and will meet with no Vengeance hereafter. No, no, God will judge of it by other Measures; you will find in the end that it is a *mortal* and a *damnable* Sin in his account, whatever it be in ours. It is a compound Sin, all the Ingredients whereof are Death; a Sin that carries several others with it, every one whereof single will at the last Day hale their Authors on to *Hell*, and plunge them in *Damnation*; and then think with your self what Punishment they are like to meet with when

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when they are all combined together, as you shall see they are in your *Profuseness*.

Now in this *Sin of Profuseness* are implied all these *damning Sins*.

1st, *Injustice to them whose Money we spend, and quite disable our selves to repay.*

2dly, *Carelesness and utter Improvidence for our own Families and Relations.*

3dly, *Drunkenness and Intemperance, and all those other Sins that accompany our spending and lavishness it self.*

All these are implied in *Profuseness*, and every one of them will make a man that doth not repent and leave them, incur *Damnation*.

1st, In this *Sin of Profuseness* is implied *Injustice to them whose Money we spend, and quite disable our selves to repay.*

pay. It is equally Injustice and Robbery not to restore what we have of any Man's to him, as to take what is in his own Possession from him. We keep back from him his *Due*, and rob him of his *Right* in both Cases; all the Difference is only in the Circumstance of Seizure and Possession. For of so much Money as we have borrow'd, his is the rightful Title and Propriety, tho' we have usurped the Occupation. And as the Justice and Right is his; so is the Wrong and Injustice ours, when we detain it from him.

Now this Sin of *Injustice* and *Wrong* God hates to such a Degree, that he will never endure them in his own Sight who are guilty of it; but they shall for ever be shut out from Heaven, and condemned to Hell

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Hell that live and die in it. *David* tells us of the Man that shall be a Member of God's Church here, and a Citizen of Heaven hereafter, which he expressees by *abiding in his Tabernacle*, the Church below, and *dwelling in his holy Hill*, Heaven above; that he must be such an one as practices not *Injustice and Wrong*, but *worketh Righteousness*; For of the *unrighteous*, i. e. of them who deny Men what is just and right, *St. Paul* tells us expressly, *1 Cor. 6. 9.* that *they shall not inherit the Kingdom of God*. God is implacably displeas'd with it, and will never be reconciled to any that remain in the Love and Practice of it. If they leave off and forsake to be unjust by exercising Justice and Right, which is truly to repent of it, then indeed God will pardon, and re-

return into Favour with them;
but without that he never will.
And so the Prophet *Isaiab*,
when he calls the *unjust Jews*
to *Mercy and Pardon*, doth it
by calling them first to *Repentance*
and *Reformation*; since
except they practised this, it
was in vain to hope for the
other. Let the *unrighteous Man* *Isa. 55. 7.*
forsake his Thoughts, and re-
turn unto the Lord, and then
he will have mercy, and abun-
dantly pardon.

Thus is this Sin of *Injustice*,
unforsaken, and wilfully con-
tinued in, a killing *damning*
Sin, whatever be the condi-
tion, and how able soever they
be to bear it, we are unjust to.
But if it happen that they,
who are *injured and wronged*
by your *Profuseness*, either al-
ready are, or by the Death of
Friends and Patrons come to
be

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be the *Poor* and the *Helpless*, the *Fatherless* or the *Widow*; then doth the *Injustice* contract a new *Guilt*, and plunge you deeper in *Damnation*. For all these, having no other *Helper*, are in a special manner own'd by *God* himself, who

Psal. 68. 5. *Stiles himself the Father of the Fatherless, and the Husband of the Widow.* Whosoever wrongs them shall be sure to meet with a severe *Punishment*; for *God* himself will more expressly be the *Avenger* of all such, tho' the *Governors* of the *World* should countenance and encourage them. They shall not escape him, for he will be a swift *Witness* even in the *Judgment* of this *World*, as he will be an *inexorable Judge*

Mal. 3. 5. *in the next, against those that oppress the Hireling in his Wages, the Widow, and the Fatherless.*

2dly, The

2dly, The second damning Sin implied in *Profuseness* is *Carelessness* and utter *Improvvidence* for your own Family and Relations. It is a noted Proverb, That you cannot both eat your Cake and have your Cake. Your Money cannot both stay with you and be spent by you. And when all is gone from you, it is gone from them too.

Now this desperate *Improvvidence* for your own Children is no trifling or small matter in God's Account, but a *fatal damning Sin*. For this is a *Duty* that has so fast hank upon Men, even through the Inclination of their *natural Temper*, and so loudly call'd for from all sorts and degrees by the *Law* of common Reason; that God's Revelations (which are intended either to add

2 Cor. 12.
14.

add to, or to clear up what the Light of Reason doth not at all, or but very darkly declare to us) seem to look on it as a thing superfluous to repeat to us; and are wont therefore rather to suppose, than expressly to require it. S. Paul, even when he makes mention of it, doth not think it needs an express Charge, but is content to bring it off only indirectly and by the by, *That the Children ought not to lay up for the Parents, but the Parents for the Children.* God expects this from all Men upon the pure account of naked unassisted Nature, tho' they have nothing at all of the Gospel and of Grace. He is not only an unchristian, but an unnatural Man, and renounces not only *Christ*, but even *Nature* self, that denies it. He is bereft

bereft of the Compassion of Human Kind that shews none to his own Race, and without all natural Affection who will express no Love and Care for his own Off-spring. And his Punishment shall be as heinous as his Sin; for all the Men without *natural Affection* St. Paul tells us are of the Number of them, whom in the great and terrible Judgment God at the last Day will judge *worthy of Death*. Alas! how far is such an one from the Pitch of a Christian (which yet every Man must come up to, that dare ever think of being saved by *Christ*) who is not yet arrived to the Virtue of an Infant, a Stripling, of the meanest Man? How far is he from loving, and providing, and doing good to *Strangers and Enemies*, which *Christ*

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Christ commands all his to do if they think to come to Heaven, who has not yet learnt to practise this low and easie Lesson of *meer Nature*, to love and provide for his own Flesh? He is yet below the common Form of Nature, so far from being saved as a good *Christian*, that he is not yet so good as an *honest Heathen Man*.

1 Tim. 5.8. For *he that provides not for his own, and especially for those of his own House*, says S. Paul, he hath *denied the Faith of Christ, and is worse than an Infidel*.

Nay, he might have said more, he is not only worse than an *unbelieving Man*, but also than a poor *unthinking Beast*. Bare Nature and *Instinct* instruct them to do, what neither Reason nor Religion can teach him. And since this

Instinct

Instinct runs thro' the whole Body of Nature, that neither the helplessness of the weaker Beasts keeps them from expressing it, nor the fierce Power of the strong makes them overlook and forget it; surely that Man is neither fit for Heaven nor Earth who is bereft of it. There's none but have loved even their Enemies, in Heaven; and none but have a care of their own Issue here on Earth: the only Place where every one loves none but himself, no not those who are nearest to him, is Hell; where every such (unchristian, I will not say, or inhuman, but even) unnatural Man shall be sure to have his Portion. So that this Sin of being careless and utterly improvident for our own Families, which you see is imply'd in Profuseness, is

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is a most inexpressibly desperate and damning Sin.

And so is,

3dly, *Drunkennes* and *Intemperance*, and those other Sins which accompany *profuse Lavishness* it self. Few or none are so wild as to throw away their Money upon nothing: It is not because they are weary of an Estate, or have an Antipathy to Silver, that they are so lavish in the spending of it. No, no, they love their Money better than so, and will not part with it but for something they love better, which is, for the most part, both their *Vanities* and their *Vices*. They have a great deal of *Pride* and *Vain-glory*, and to humour these they must flaunt and flourish, and be gay in their Company and Expenses, tho' it be above their Income.

come. They are Men of nice Palates and delicious Appetites, and the Maintenance of these is chargeable and costly. Now these darling Lusts have a greater share of their Favour than their Money; they will be content to lose it to please them, and to part with it, so these may be pamper'd and indulged. It is in *Reveling and Company*, in *Gluttony* and *Drunkenness*, in *Ostentation* and a vain shew of *Gentility* and *Honour*, that Men are *profuse*, and lavish away all that which should supply the real Necessities either of themselves or others. It is for the Credit of good Fellowship, the Reputation of a Gentleman, the Delights of good Liquor, or the Charms of a good Meal, that you are drawn

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on to spend above your self, and to waste both what you have and what you borrow. Run over your Expenses in your own Thoughts when you will, and I'll engage you shall find 'tis your Intemperance and Appetite, your Affectation of great and costly Company that has swell'd up the Sum of them. Your Money has been gone either in a careless Tipling, or profest drinking; in a Gallant Game, or preparatory Wager. So that at long run it will appear, that Pride and Ostentation, Intemperance and Drinking have been your great Spenders.

Thus is this *Sin of Profuseness* attended and made up of all these Vices, they are in very vital Forms, it lives and

ad

acts by them. Now if you consult what they are, you will find them all to be ruinous and damning. How light soever either the *Opinions* or *Practices* of the World have made them, the *Gospel* of *Christ*, which is that you must at last be judged by, will give you another account, how all and every of them will bring Damnation. For,

1st, As for *Pride* and *Ostentation*, God declares himself an irreconcilable Enemy to it, and that he will for ever damn all them that are possessed with it. We are told by *St. Peter*, that God will set his Face against the proud Man, and oppose him even in this Life, — *that he resisteth the proud*. That he will delight in this World to disappoint his De-

signs, and infatuate his Coun-
 Luke I. 51. sels, — For he scattereth the
*proud in the Imagination of
 their Hearts.* But above all
 he will be sure to meet with
 them in the next, for ever
 there to plague and torment
 them. For St. Paul expressly
 tells us of the *proud* and the
boasters, that in the Judgment
 of God they shall be sentenced

Rom. I. 31, 32. *worthy of Death.* The very
Angels themselves, when they
 fell into this *Sin*, were not en-
 dured to stay any longer in
Heaven, but were presently
 sentenced down to *Hell*. It
 was *Pride* was their Destru-
 ction, as well as it will be ours.
 It was for this he condemned
 them at the *first*, as he will
 condemn all of us who are
 guilty of it at the *last* Day.
 This Sin of *Pride* being, as
 St. Paul

St. Paul calls it, *the condemnation of the Devil.* 1 Tim. 3 6.

And then,

2dly, As for *Intemperance* and *Drunkennes*, the Punishment inseparably annexed to them by God's irrevocable Decree, is as dreadful as the Sins are common. It is no less than for ever to be banished from God's Favour, to be eternally shut out from Heaven and condemned to Hell. For a Man that sits at strong Drink, and indulges good Fellowship till the Liquor has enfeebled his Body, and weaken'd his Reason; till his Tongue begins to falter, and his Eyes to wax dim, and his Goings to slide; till his Understanding is eclipsed, and his Passions exalted; his Rashness grown great, and his Counsel and

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Contrivance little (which is in one word to sit till he be drunk, more or less, according as all these are more or less discernable) a Man that stands to his Cups thus, I say, and sits till he be drunken, is too little of a Man, and too much a Beast to come to Heaven; and will therefore most certainly be for ever condemn'd to Hell. He is no fit Member of the Church, for a Christian to communicate with here. If a Brother

1 Cor. 5. 11. *he a Drunkard, says St. Paul, I write unto you to have no intercourse with that man, nor to admit him familiarly into your Houses, no not to eat. But least of all is he fit for the Society of the Saints in Heaven hereafter. As sure as God is true, and Christ's Gospel no Imposture; so sure shall he be to be for ever barr'd out from that happy*

happy Place. St. Paul speaks plain and full to the *Corinthians*, *Be not deceived, no Drunkard shall inherit the Kingdom of God.* This he affirm'd once, and again, and stood to it. For of *Drunkenness, Revellings, and such like*, saith he, *I tell you now, before you come to feel it, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God.* And in this he told us nothing but what he learnt from his great Master Christ himself. For the overcharging our Stomachs with Eating and Drinking, till our Heads ake, and our Stomachs are oppress'd, and our Bodies surfeited and disordered; our blessed Lord himself, who is one Day openly to pass Sentence and judge of it, has before that Day

1 Cor. 6. 10.

Gal. 5. 21.

12. 21. 1

come, already with the greatest plainness warn'd us of it, that it shall never be admitted to eternal Life. For as for them whose Hearts are overcharged with Surfeiting and Drunkenness, he tells us expressly, that Day of Evils shall seize and surprize them before they are prepared for it, —

Luke 21.
34.

shall come upon them unawares. And therefore in another Place he admonishes us, that no Al-
lurements of Company and good Fellowship ever draw us to it, and faithfully represents the horrible Danger and certain Destruction if they do.

Matth. 24.
49, 50, 51.

For of that Servant *who shall join himself to eat and drink with the drunken*, he assures us, that his Lord shall come in a day when he is not aware, and shall *cut him asunder*, appointing him his portion among the Hypocrites,

crites, where is weeping and gnashing of Teeth.

Thus are all sorts of *Intemperance* in Meat and Drink, *Gluttony* and *Drunkenness*, most certainly destructive to any Professor of Christ's Religion, and damning Sins.

Nay, so sublime are his *Precepts*, and so pure his *Religion*, that it forbids not only these higher and more perfect Vices of *Gluttony* and *Intemperance* under the loss of Heaven, but those lower and lesser ones also of *Sensuality* and *Softness* under the same Penalty. It is not enough for a Man that would hope to be saved by Christ, to keep off from these gross Immoralities, which the Modesty of unassisted Nature and an honest Heathen would blush at: if he in the mean while allow himself to spend

his Care and Contrivance, and make it his great Business to please his Flesh, tho' it be without these Excesses. If we indulge our selves in this, Christ is far from being contented with the other. He requires a nobler and a higher Service of them that would bear his Name, and enjoy his Favour, and hope to partake of his Rewards in the Happiness of Heaven. They must not only keep off from downright Surfeiting and Drunkenness; but if ever they expect to be better by him, they must refrain also from that other more refined and gentile Sin of *Sensuality* and *Luxury*. There are a Number of Men in the World, even of those who run not out with the openly debauched or closely intemperate to Excess and Riot;

Riot; who yet are sensual and
fleshly still. For altho' they
will not eat to surfeit, or drink
till their Brain is intoxicated;
yet is all their Study and Con-
trivance for pleasing of their
Flesh, and pampering of their
Bodies. Their Thoughts are
still beating about for some
delicious Dish, and forecasting
for the next good Meal; they
scarce think or contrive for
any thing else, so that they
are Servants, and delight to
minister only to their Bellies,
and it is their God still. Now
for these People who bestow
all that they can call Business
(i. e. all that time they are not
idle) in thinking, contriving,
and acting (which is all the
Service they can pay to any),
for the Pleasure of their Pa-
lates or other Senses, and the
Delights of their Flesh :: these:

D. 6

are:

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are sensual, or fleshly-minded, tho' they are neither Gluttonous nor Drunkards. They are carnal or fleshly Men, for it is the things of it they mind, and which their busie time is all taken up in. They are Servants of their own Bellies, and not of Christ; for to it, in all that they can call Business, they minister, and its Lusts, and Desires, or Cravings they obey.

Now as these Men serve not him, so must they never expect to receive any Rewards from him, or ever escape being punish'd eternally by him. For he has declared to us expressly before-hand, that when he comes to sit in Judgment, not only the Gluttonous and the Drunkards, but likewise all the *Sensual* and *Fleshly* shall be sentenced to *everlasting* Misery.

fery. St. Paul affirms plainly, that to be *carnally minded*, to mind and contrive in all things for the present Pleasures of our Flesh, *is Death*; whereas to be *spiritually minded*, or to care and contrive for the future Joy and eternal Delights of our immortal Spirits, is on the contrary, *Life and Peace*. And in that black Catalogue of Sins recorded by him, the Actors and Approvers whereof he calls *Men of corrupt Minds*, and *reprobate concerning the Christian Faith*; in that Number, I say, we find he reckons those, who are *Lovers of Pleasure more than Lovers of God*; who contrive, care, and do, which are the true Effects of Love, more for them than they do for him. These sensual fleshly Men, who are all for pampering and pleasing

Rom. 8. 6.

2 Tim. 3. 8.

verse 4.

sing the Delicousness of their fleshly Senses, altho' they are careful not to overcharge them; are such as Christ will never own for those Servants whom he will bestow Heaven on. No, theirs is a different and quite contrary Character. They do not lay out and contrive to satisfy and please it; but they make *no provision for the Flesh, to fulfil the Lusts of it.* They go not about to pamper and preserve, but to mortify the *fleshly Members, to crucify the Flesh with the Affections and Lusts*, that they may render them as free from all Eagerness of Desire, as are the Members and Flesh of a dead or crucified Man. They seek not by all means to fulfil and gratify their bodily Desires or Lusts, but to curb and deny them; it being *Self-denial* which

Rom. 13.
14.

Col. 3. 5.
5. 24.

which Christ has made the great Duty of all his Disciples.

Thus are all, not only Gluttony and Drunkenness, but even Sensuality and Fleshly-mindedness, Sins incompatible with a true Christian, and destructive of all hopes of Heaven. Whatever Indulgence and Favour the Practice or Opinions of Men use towards them, yet this, you see, is that account which Christ and his Gospel has of them. How easie soever they are in their Censures of them, yet has he declared against them plainly and fully, as you see, with this Rigor, and sentenced them beforehand with this Severity.

And now, I beseech you, consider what unaccountable Folly and Madnes it is for us to judge of these Sins by other
Mea-

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Measures, than those which Christ has set us. Is not he our Judge, and are not his own Laws and his own Gospel the Rule we must be judged by? Alas! what will the false Judgments of Men help us when he condemns us? It is his Sentence we must stand or fall by. And that Sentence is guided by his own Laws, and those Laws are unalterably fixt, and deliver'd and publish'd to us in his holy Gospel; amongst which you see are these I have now mention'd. So that when he has already declared of all these Sins that they are damning, and will at the Day of Judgment sentence the Actors of them to Damnation; what Profit will it be to you or any Man that the foolish World, out of meer Compliance to themselves and

Love

Love to their own Sins, have passed a lighter censure on them? If Men will not make their own manners comply with Christ's Laws; his Laws cannot bend like a Nose of Wax, to be made conformable unto them. Drunkenness and Sensuality are the same Sins they were sixteen hundred Years ago; and Damnation is the same Punishment. And altho' Men have a mind to prescribe them an easier Fate, and assign them a lighter punishment; yet is not this Christ's Law, but their own. They shake off his Law as too hard, and instead of it invent one easier themselves, which will sit lighter upon their Shoulders. But nevertheless, tho' they change things at their Pleasure, rending Christ's severe Punishment from the Sin, and affixing

affixing a more gentle one of their own; yet doth Christ and his Laws and Sanctions still remain fixt and unmoveable. He is yet of the same mind, and will exact the same punishment; and where he hath threatned Damnation, there he will inflict it.

And seeing this is so, that Christ will condemn you at the last Day for the Sins of Sensuality and Drunkenness, tho' all the World (in Favour to themselves who are guilty of them, and unwilling to be condemn'd for them) should absolve you; what good can their Error do you? All you can promise your self is, that they being imbarqued with you, not only in the Error, but also in the Sin, you will be miserable in Company, and have Partners in your Condemnation.

This

This indeed is very true, but here you are very widely mistaken, if you expect that these Sharers of your Torment should be any Ease or Comfort to you. That which makes you hope so, is, because you find that it affords some satisfaction to us in this World, to see that we are not miserable alone, but are unhappy in Company. Which is so generally counted an abatement of any calamitous Accident, that it is grown to a Proverb, to say that, *Neighbours Fare, tho' very bad, is good Fare.* But you will impose a great fallacy upon your self, if from the truth of this Proverb in the sufferings of this World, you conclude it will hold equally true of the Torments of the next. No, there is a wide difference between
tween

tween the Conditions and Tempers of the Sharers of Misery in one World, and those in the other. Those Circumstances which make you find ease from your Fellow-sufferers on Earth, will be changed into the quite contrary, and so be the great Augmenters of bitterness in Hell. For that which makes us think lighter of our sufferings here for having others suffer with us, is

1st, That they are only join'd with us in Punishment, and removed in Place. And this yields us some comfort from their Pain, without any trouble from it. For it affords some content to our natural Pride and Self-love, to find that we are not fallen below all Men, nor made the outcasts of all People; but that some are

are as unhappy as our own selves. And this even in our Misery, doth in some measure refresh and delight us. And as we know this at a distance, out of the hearing of their Groans, and reach of their Complaints; we have this Pleasure pure, and without the mixture of a greater trouble. For it is the Knowledge of their Misery which is to afford us Ease, and that comes to us: but it is the hearing of their sighs and cries that would create us Pain and Grief, and that is removed far from us.

Or if,

2dly, *They are join'd with us both in Punishment and Place too*, then if we receive any mitigation of our own Sufferings from the Fellowship of theirs, it must be for that both *our Sufferings are light, and also both*

The Great Danger

both of us compassionate and prone to pity one another. If our Sufferings are great, our moans and outcrys will be so too. And where they are so, they make a far greater encrease of trouble and grief, than any other advantages of Company, can afford of ease and joy. It is a strange way of shewing kindness to sick and complaining People, to put two of them in a Room, where each shall be wearied, not only with his own sighs and groans, but also with those of his Partner. We see it is so far from weak and afflicted Peoples being eas'd and refresh'd by the company of outcrys and complainings, that it is not without much self-denial and uneasiness that the healthy and chearful can bring themselves to undergo them.

It

It is with great backwardness that the well and prosperous, can force themselves to visit and keep company with the afflicted and the mourners : and because there is so little of Pleasure or Agreeableness in it to their own selves, even Christ himself accepts it as a great Expression of their Love and Charity to others.

But if their Pains be small, so that their complaints will not weary, but all their words may, if they will, be words of comfort and refreshment to each other : yet if they are of a temper envious and unmerciful, having nothing of pity and compassion, their Fellowship will be sure to afford no ease, but the greatest addition of torment and vexation. For all the ease and comfort any Man can promise himself from
a Fel-

a Fellow-sufferer above others is that his own sufferings have given him a Sense, and taught him how to value those of another. So that his Suffering being the better understood by him, he will be the more pityed and bemoan'd. Men that have not felt pain have no clear Idea of it, and so understand not how to pity sufficiently them who labour under it. But they who feel the smart of it, have a present and a full sense of all that is in it, and so are fitted to lend others that complain of it the just pity and compassion. And this is no small ease to us, to see our selves so much beloved by others; for to see our Pain shared by their Compassion we look on almost as if it were taken off from our selves. But now if they that suffer with

us, are Churlish and Morose,
 have Hard-hearted and Unmerci-
 ful, all this Comfort is lost.
 They will not be affected with
 our Miseries, who are Stran-
 gers to all Pity; nor have a
 feeling of our Pains who are
 hardened against all Compassi-
 on. And then our seeing our
 selves so slighted by them who
 are our Fellow-sufferers, will
 instead of Ease add new Pangs
 to our Pain. Their very
 Contempt is a new Trouble,
 and will add a new Vexa-
 tion.

But if they are not only be-
 lievers of *Mercy* and *Pity*, but
 also fill'd with the contrary
 Passions of *Cruelty* and *Ill-will*.
 If they are not only Deaf to
 our Complaints, but rejoice
 in them. If they would not
 only themselves deny us re-
 lief, but are ready to envy

E and

The Great Danger

and repine when any Bod
else should offer it: the being
tyed to suffer in this company
would be so far from being
matter of Comfort to us, that
it would really be almost as
great a torment to us as our
Misery itself. For I pray you
consider, is it not the greatest
heightning of our Sufferings
when we must undergo them
in the midst of our deadly E
nemys, where instead of help
ing, every one is ready to lang
and to scorn, to reproach and
upbraid us, Where the very
Miserable themselves have no
other ease, nor find any gre
ter sport, then to rejoyce and
make merry in our Misery
Where none about us give
ny sign either in bare word
look, of Pity and Love, but
all the bitterest Expressions
Enmity and Spite. Sure
fu

such company as this, instead of cooling the Heats and assuaging the Pains of Hell, must prove a new and most tormenting Hell it self.

Now it being the Presence of these relieving Tempers and Circumstances of company, viz. that either we suffer apart, or if together, that then our Pains are light and our Companions pitiful: I say it being only these advantageous Circumstances of Company that affords us ease from our Fellow-sufferers here on Earth: Look a little, I pray you, how utterly unlike you will be to be eas'd by your company in *Hell*. For alas! when you come there, you will be far enough removed from any of these Advantages of Company that should refresh you. Your Pains will

not be little, nor expressed in little noise; but *insupportably* high, and echoed out in the most bitter wailing and gnashing of Teeth. Your sufferings shall not be several and apart, but in a joynt Crew and all together, where every ones Roaring and Complaints shall contribute to the common Dinn, and the Lamentations of every single Man shall be drown'd in the noise and clamour of the whole Multitude. And least of all, lastly, shall your Co-partners in Misery be Men of tender Hearts and compassionate Natures; but as envious, spiteful, and malicious as are even the *Devils* themselves. For can you expect to meet with any thing of Love, or any genuine Effect of it, as Pity and Commiseration in *Hell*? No no, my

Friend

Friend, that temper of Love is too Divine a thing to enter into those quarters; it rests only in the Hearts of good Men, and of God himself.

For God, as St. John tells us, *1 Joh. 4. 16.*

is Love, and he that dwells in Love, dwells in God. But in

Hell are nothing but spiteful devouring Devils, and Men transform'd all over into Devilish Natures. And what

these are daily Experience and God's word do most clearly inform us. For the Names

they give these foul Fiends, are expressive of the most envious, insulting, and revengeful Tempers. The Devil is

call'd the Enemy. The Accuser or Calumniator of the Bre-

thren. The Destroyer. The

roaring Lyon, that goes about

daily, making it his whole Business, seeking whom he may

devour. These are the endearing Dispositions of the Princes and Inhabitants of Hell. They will be extream liberal of insulting and Mockery, of Wrath and Malice, of Spite and Cruelty; but these are all the Kindnesses that Company will for ever afford us.

And the Tempers and Circumstances of our Company in Hell, being thus directly opposite to all that should administer ease and comfort, and so wholly suited to enlarge our bitterness and woe, as we have seen in all these particulars they really are; surely it can never be any encouragement to us to commit those Sins for which Christ will condemn us, because he will damn others as well as us, and so we shall have Partners in our Condemnation. For whate-

ever ease we may in Misery receive from Company in this World; yet shall we be so far from having our Burthen alleviated, or our Punishment diminish'd by it in the next; that in reality it will be the severest Plague and most envenom'd Sting in our very Condemnation.

So that upon the whole matter you clearly see, that as the false and corrupt Opinions of the World, allowing favourable Sentences to these so much practised Sins of Sensuality and Drunkenness, will be no Fence to you against the true and just Judgment of Christ, when he shall eternally condemn you for them. So neither will your having Companions in your Condemnation, be any manner of ease to you. But on

the other side, seeing they will be such Companions as have been described, infinitely increase your Torment and add to your Condemnation. So that upon the whole, you cannot but discern the deplorable folly of taking any other Judgment of these Sins than that which Christ has given of them. It is in vain to fly to other softer Opinions and Practices of those Men who are guilty of them, and must for ever be condemn'd for them. That you see will do you no manner of good, but on the contrary an infinite evill. Their allotting lighter Punishments will by no means keep off Christ in the Day of Judgment from inflicting his own; nor will their Company make them sit lighter upon you when they are inflicted;

inflicted; but on the contrary embitter them so far, that they shall be infinitely more insupportable for ever and ever.

And thus have I fully shew'd you how all these Sins of *Pride* and *Ostentation*, *Sensuality* and *Softness*, *Gluttony* and *Drunkenness*, which are all Attendants of *Profuseness* it self, and in the Exercise whereof it spends and exerts it self, as you have seen, are all most damnable and mortal Sins. They are all the Messengers of Death, and Fore-runners of everlasting Condemnation.

And the same I might farther shew you, could I after all this, judge it needful, of all that *Perfidiousness* and *Falseness*, that, as you shall see afterwards, do necessarily accom-

pany it, and which are every whit as mortal and deadly as the other. It being as impossible for unfaithfulness and falsehood, as any of the rest, to come to Heaven. Where, *Rev. 22. 15.* as St. *John* assures us, *nothing shall ever enter that either loveth or maketh a Lye.*

Thus if you impenitently continue in it, you may read your Fate, that it is all Horrour and Astonishment. And as your very Repentance it self, if you persist long to indulge it, will be extremely hazardous, and at best a short, but exceeding bitter Cup of Sorrow; as I shew'd before; so if you die in it without Repenting of it; will your Estate be as you have seen now, an uninterrupted State of unexpressible and endless Misery and Woe.

The only thing that can free you from all these desperate Effects, of it now and for ever, is your forsaking and amending, which in one Word is your Repenting of it. For you are grossly mistaken if you think you can ever truly and acceptably repent of any of these Sins whilst you continue in it. It is a perfect Mock-repentance to bewail a Sin, and yet to Practise it. It is the same absurdity, as it would be to say we turn away from a thing whilst we are pursuing it; or that we are throwing it from us whilst we greedily catch hold of it. True Repentance is a change in the Mind, and a change in the Practice. When we now refuse what before we chose, when we now avoid what we then pursued;

fued ; when we now omit
 what before we acted, and
 act what we then omitted.
 Our Mind or Choice must be
 changed, and so must our A-
 ctions or Works too. And
 then may we conclude we
 have used that Repentance
 whereupon the Scripture pro-
 mises to pardon us, and not
 before. For they make it im-
 ply both these, and promise
 no forgiveness without them.
μετάνοια, which is the Word
 the Scriptures use whereby to
 signify *Repentance*, in its plain
 Sense and Meaning denotes a
 change or transforming of the
 Mind, that we have no longer
 a Mind to act that Sin we re-
 pent of, which before we had
 a Mind to. And agreeably
 the Prophet *Isaiah* when he
 calls upon the wicked to re-
 pent of their Sins, doth it by
 requiring

requiring them to forsake the Will and Thoughts of them.

Let the unrighteous Man forsake Isa. 55. 7.

his thoughts, saith he, and turn them from his Sins unto the Lord, and he will have Mercy upon him. And in the

New Testament it is styled a being renewed in the Mind,

Be ye, saith the Apostle, renewed in the Spirit of your Mind. Eph. 4. 2, 3.

Which is the same thing, tho' in other words, with those other injunctions of repent and be converted. So that if you would truly repent of your Profuseness, you must strike at the root of all, and extirpate it out of your Mind and Thoughts. You must not endure to think on it, and contrive for it, to will and choose it.

This you must do, but this is not all. For true Repen-
tance

tance is not only a change in the Mind, but withall a change in the Practice. When we duly repent of any Sin we must forbear to work it. And therefore it is styled a Repen-
 Heb. 6. 1. *tance from dead Works.* A be-
 Act. 26. 18. *ing turned from Darkness un-*
to Light. And when the Pro-
 phet *Isaiah* calls upon Men to
 repent, he doth it in these
 words — *cease to do evil, learn*
 Isai. 1. 16, 17, 18. *to do well; come now and let*
us reason together, &c. You must
 turn away from all your In-
 stances of *Profuseness* both
 these ways, if ever you expect
 that God should look upon
 you truly to have repented
 of it. You must forbear to
 choose, and forbear to act it.
 You must not entertain it in
 your Thoughts and Contri-
 vance, and least of all in your
 Practice. Both these must be
 done,

done, for both are necessary to a saving Repentance.

This forsaking of your Sin of Profuseness, and amending it both in Thoughts and Actions, is that true and honest Repentance for it, which God has declared he will accept of. And this indeed, if you go about it without delay, and dispatch it out of Hand, will infallibly deliver you from all these evils of Soul which I have all this while described; and besides it, nothing in the World will. If you will perform this condition, God will pardon you, and he will love you. You may be as sure of it, as you are that God is true, and that Christ was no Deceiver. The Summ of the Gospel is contain'd in this, that whosoever repents of all his Sins, and becomes another Man,

Man, he shall be saved. But if you refuse to fulfil this most reasonable condition; it is as sure on the other side, you will infallibly be damn'd. For the very same Mouth that Preach'd — *Repent and be saved*: Preach'd this likewise — *except ye repent ye shall all perish*.

Luk. 13. 3.

And thus, my Dear Friend, have I largely shew'd you, and I hope so plainly that you cannot but be convinced of it, what insupportable Evils your Sin of *Profuseness* will bring upon your Soul. And that too, if you persist in it, in all States and Conditions, whether you at last repent of it, or, which is by far the most likely, impenitently continue in it. You see clearly how there is no possibility of your being deliver'd from eternal Torments,

ments for it, without you repent and amend it. Nor any escape from a most bitter and unspeakably sorrowful Repentance, except you amend quickly. Nay indeed, if you do delay and put it off, that there is no fair hopes or likelihood that ever you should repent at all.

And surely now you cannot need much Persuasion to amend this Sin, which, if it be let alone, you must needs see will in all respects ruin and destroy you. Do you love it so well as to go to Hell for it? Is it so fast tyed to your Heart that eternal Torments cannot make you forgo it? Are you so unaccountably besotted with it, that you will follow it into the midst of everlasting Fire, and into the very Gulph of never ending Misery? For God's
sake

fake, for your own Soul's fake,
look upon it once more before
you venture thus wildly. View
it in all its train, and Eye it
narrowly from the beginning
to the end; and then make such
choice, and take up such Re-
solutions as you find Reason.
When once you have got to
the end of it, it will land you
in the midst of a most burn-
ing Fire, which shall for ever
torment, but never consume
you: and can you endure it?
It will betray you into the
most malicious, spiteful, and
contumeliously insulting Com-
pany of Devils and devilish
Natures, who will always
be flouting and scourging and
tormenting you with all the
most severe and exquisite Arts
that the greatest Wit, shar-
pen'd with the most boundless
Malice is able to contrive:

And

And can you bear it? It will lead you into the most frightful Regions of Sorrow and Darknes, where you shall hear nothing but Devils houl- ing, the damnd roaring, all weep- ing, and wailing, and gnash- ing their Teeth with all man- ner of Accents of bitter Sorrow; where all the foul Fiends shall be gaping upon you to snatch and devour you, and the dark- ness shall be such that you shall not see who is upon you, who is near you, what Snar- es are laid to gall and perplex you, and whither they are about to hale and hurry you: And can you suffer it? It will con- vey you into the vilest Shame and Reproach, where every one shall taunt and deride, and none shall pity you; where God and all good Men shall for ever upbraid; and where the

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the Devils and the damn'd shall without all alloy of Mercy or end of Time revile and condemn you: And can your Heart submit to it? It will decoy you into the most insupportable Anguish, into the Horrors and Rendings of your own Conscience, the Pains whereof, in their judgment who felt them, and are therefore best able to judge of them, are beyond all else whatsoever; so that they look upon all the pains of Death to be ease to them, and will, as we daily see, kill themselves to be rid of them: And can you be willing to feel and undergo them? All these are only Ingredients of Hell Torments, which are the inseparable Companions of your Sin; and now, if you can, be in love with and chuse them.

them. God's Decree has linked them fast together, and it is impossible to divide them; so that you must of necessity take and choose both, or neither. Ask your Soul, I beseech you then, how it finds it self affected with these allurements, and what Delights and Sweetness it can promise it self from these gay Attendants of your Sin. Can you, who are ready to cry out if your Finger is but held, tho' for a Minute in a Candle, laugh and rejoyce when your whole Body is a frying for ever in the midst of a most raging Fire? Do you think it possible that you should take Pleasure in all the extremities of despight and contumely in Hell; when your Heart is ready to rise, and you to be all on Fire at the Injuries of your Neighbour? Can you
away

away with the disconsolateness of that eternally dark Place, and the endless cries of those Regions of Sorrow; who are so much, and so easily disturbed with the Horrors of a dark Night, and the innocent, if bitter crys and noise even of your own Children? Are you like to be content with eternal Reproach and Shame; who so deeply resent and are so highly displeas'd at any word or little affront, that throws it on you? Or is it possible you should ever bear up under the most exquisite and everlasting Anguish of Soul and Conscience; who find so much difficulty under any little Sorrow, and so great averseness from any honest pains of Mind in a short Considerateness and Meditation? What think you? Can he that

sinks under a Pound Weight,
support a Mill-stone? Shall the
least Part, the thousandth de-
gree of these Torments of Hell,
which your Profuseness una-
voidably brings on you, op-
press and load you; and shall
not the full measure and
whole mass of them for ever
crush and confound you? Let
me advise you, let me intreat
you, let me conjure you by
all that is dear to you, by
your everlasting Happiness
and Welfare to consider well,
and weigh thoroughly these
things. You cannot but see
the utter intolerableness of
this State your Sin would in-
vite you to. The insupporta-
bleness of it is so evident, and
the certainty so clear, I know
you cannot but discern them.
And since it is both so cer-
tain and so insufferable, can
you

you still run upon it? Are you able to view with open Eyes intolerable Destruction, and yet rush directly into it? You will not, I am sure you will not. You would not run upon the point of a Sword, and can it be imagin'd then you should wittingly and advisedly run upon Damnation? You would not run into a House in Flames, and can you ever be supposed then you should run into Hell Fire? No no, this is a thing too brutish and too mad. A venereal Beast will seek to preserve himself, and the most despicable Animal in nature is not so perfectly bereft of Sense, as to rush upon its own Slaughter, but you are so wise as to avoid it. It is only the Inhabitants of Beasts and lambs that are for rushing wilfully upon their own Ruine, and no

but very few of them neither.
Rouse up then, my dear Friend,
all your drowzy Understanding,
and unite your scattered
Council. Behold your Dan-
ger, and avoid it. See here
the dreadful Plagues and Hor-
rors of your Profuseness, and
amend it. Repent of it, and
repent quickly; and then your
Soul is safe, and it shall never
be your ruine.

And thus have I represen-
ted to you the Terrors of the
other World, which will most
certainly seize upon you for
continuing in your Sin. I have
plainly demonstrated both the
Number, and the Horror of
those Evils which will invade
your Soul, upon your running
your self out of your Estate,
and being plunged deeper in-
to Debt, than you can ever
hope again to recover out of.

F And

And having set before you those Evils it will bring upon your Soul, which I first proposed to speak to, and represented the infinite Calamitousness of continuing in it, from Religion as a *Divine*; I might very well presume I have said enough to prevail with you to forsake and amend it. For all the Miseries of the other World, and the Torments of *Hell*, which you see are at the end of your *Profuseness*, ready to seize you when it is over, are of all Arguments infinitely most powerful to make you forsake and amend it. And the extream hazard, the accumulated difficulty, and the heightned Sorrows of your repenting and amending at all if you still delay it and put it off longer, is a reason above all exception to prevail upon you

you to repent and amend quickly. And having, as I said, in the foregoing Periods so largely insisted upon both these as a *Divine*; I might here spare my self all farther pains of representing those remaining, which are lesser Evils, and put an end to this Discourse. And so I would most willingly if I were at an end of what will be (if you continue in your Lavishness) your Miseries. But alas! yours will be an accumulated Calamity, a State of Evils made up of all sorts, embitter'd with the most acute and venomous of every kind. And seeing you will feel and experience, not only these spiritual ones already mention'd, but also those other temporal ones yet unrepresented: I shall still continue before-hand to

F 2

shew

shew you what you will have so great reason to fear and to avoid. And as I have forewarn'd you of the other as a *Divine*; so will I give you a sight, and form you an account of these as a *Friend*.

And of those remaining Evils that will fall in upon you upon your running your self out of your Estate, and being plunged deeper into Debt than you can have any Prospect of ever recovering out of again, those I propos'd in the

II. Place, *Are such as will grieve you in your Body.* And because I have been already very large upon the first sort, which may very well be insisted on longest, because they are such as in all reason should prevail most, I will be more brief in treating of this

this, and the rest that follow.

Now those Evils, which upon your unpayable *Debts* and irrecoverable *Poverty* will affect your Body, are all such as flow in upon the want of *Liberty* and *Money*. You will be bereft of all those bodily good things you cannot get without Money, and of all those corporal Delights you take in a free Air and unconfin'd Liberty. For when you have spent all, you will have deprived your self of Money wherewith to buy such things as please your Body; and when your Debts are still call'd for, and never paid, your offended and injured Creditors (what for the revenging their Injury, and what for the recovering their Right) will by their laying wait for you, either keep you close Prisoner

at home; or, if they meet with you, in a worse place, restrain your Liberty. And from both these the Evils you will grieve under, but not be able to help, are as follows.

1st. Your Diet must needs be small and hard, and of the courser sort: It will be sure neither to exceed in quantity nor in cost. For when your Money is gone and your Estate wasted, you will find that no delicious Fare, nay, not so much as wholesome Food, shall give a pleasant Relish to your Taste, or a delicious gusto to your Stomach. Good Meat will not naturally spring into your Mouth, and lay it self before you. It must be sought for and procured, both by Words and Money too. A Man is not nourished like a Plant, that his Food should
rise

rise up into him only by a warm Sun and a rich Soil, without any of his own Labour, and flow in upon his Body without his own Care. No, it is from the Earth he must gather it: and that not already formed to his Hand, but in the Sweat of his Brows he must cultivate and produce it; and when he has done so, and received all he shall from Nature, yet even then must he use his own Art, and be at the pains to prepare and fit the natural Fruit, which of it self is crude and undigested for a mature and wholesome Nourishment.

Now all this requires both Land and Care, Money and Industry. It implies the growth of Nature, and the Pains and Art of Men. And these are neither of them to be had

for nothing, we can neither enjoy Lands, whereon to feed our Cattle, and from whence to gather Fruits, without Rent; nor hire Labourers without Wages, nor get any thing at the Markets without Money. And since our very necessarys themselves, which are most common to be found, and most easy to be produced, are not yet to be had without them; least of all will Delicacies and delightful Food, which is thinner sown and hardlyer compass'd, be obtain'd if we want them. These require more Richness from Nature, more Skill from Art, more Care and Pains from Industry; and all these are valuable, and raise the rate of things. And these are least of all deliver'd but when they are paid for; they are not given,

ven, but they are sold; we cannot beg them, but we must exchange for them. Now it is *Money* which is the universal Means and Instrument of exchange, it is it that must procure us a pleasant Dish, or a grateful Sauce, or a draught of generous Liquor. If we want that we cannot exchange for these, but being without the one we must be content to be without the other too. The things which please our Palates and do most gratifie our Appetites, are desired by all; but are not so plentiful as to suffice more than a few. And this scarcity of the one, and greater number of the other, must needs make more Buyers than Sellers; and this always raises and keeps up the rate of things. So that delicious things being desired by all,

and to be possessed by few, are never every Man's Meat that has Money; but least of all theirs who have little or none. It is the courser Fare and more ordinary Diet which the poorer sort, and they who never had Money or they who have spent it, must take up with. The Prodigal Son mention'd *Luke 15.* tho' he fared never so deliciously whilst his Money lasted, yet when he had spent all in riotous Living, would have been very glad, tho' even that was denied him, to feed upon Haws, a Dish that is left even for the Swine themselves, and to make a Meal of Husks and Acorns. *2. 16.*

Now since this courseness of Fare and scarcity of Provisions will certainly be the effect of your Poverty and la-

vish

with Expences; consider well with your self how contentedly you can bear it. Do you find your Appetite indifferent to all manner of Food? Does all please, and nothing offend it? Is it free from all eager tendencies to all delicious Meats; or is it well satisfied, when it vehemently craves but cannot have them? Is there no Torment in unsatisfied desire; nor any trouble in defeated Expectation? which of all these is your Case, that such a change of Fare as this should not sit heavy on you? Are you careless and indifferent what you eat, and what you drink? How comes it then that you can throw all away upon them? Do Men give all they have for anything which they do not love; and spend their whole Estate for

what they take no Pleasure nor Delight in? No, your Actions (which are the truest Interpreters of your Desires, and seldome of all belie them) declare plainly that you desire to have your Palate pleas'd, and that you desire it earnestly. If it were not a thing you extremely loved, you would never pay so dear for it. If the unsatisfyedness of this desire were not it self a great pain and trouble, you would never run your self upon so much Sorrow (as you have seen, and shall see farther your spending to fulfil it brings) to put an end to it. But since it is so plain that you find your unfulfill'd Appetite and unindulged Palate so importunate a trouble and so vexatious a pain; why, I beseech you, will you order things so
that

that a few Years hence you must deny them for altogether, and will not learn to deny them any thing at all now? why will you appoint them rather then to be starved, than now to be stinted? The uneasiness of denying them a few Years hence will be full as great as it is to deny them at present. They will will be equally delighted in the enjoyment of their Objects, and equally afflicted when they want them. And if they must then be tied up to a greater Want; they will also be plunged in a deeper Sorrow. They will much easier lose some, than all; they will take it far better to enjoy with Moderation, than to be denied all Enjoyment. Why then should you be so little a Friend

to

to them, as to impose this heavy Burthen on them? your delicious Appetite, and your chargeable Palate must be stinted, and they must be ruled. They must either be restrain'd something, now you have Money, or when that is gone (which will be very shortly) they must be utterly denyed all. Either your own Choice must cut off some, or at last your own Necessity will cut off all Pleasure from them. Now if you will choose to curb them in some things, to allow them what is cheap, and cut off what is costly, you may gratifie their real Necessities (and in some measure their pleasurable Desires) always. But if you will abate nothing of their Pleasures, nor moderate any of their Enjoyments now, the time is at hand, which

of Profuseness.

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which a very few Years will bring on you, when they shall be utterly deprived of all. They shall then feel no Delights, who can not be content now to be delighted with Moderation. They shall always languish under an entire Unsatisfiedness, who cannot now submit to a moderated Satisfaction. And how shall they endure that, who are so delicate as not to submit to this? How shall they undergo this severe Tyranny, whose Necks are too tender for this temper'd Love and Government?

And now, I pray you, consider what Evil have your Palate and your Appetite done you, and what Crime have they committed, that you should use them so hardly? Wherein have they offended you

The Great Danger

you, that you should thus cast off all Care of their Contentment? How comes it that you, who pretend so greatly to be their Friend, should act so much their Enemy? Is this Friendship, when two States are before you, to cull out that for them which has by far the least of Ease, and most of Torment? Is this Love, to satisfy them for a short time, that they may starve for a whole Life after; for one Day's Mirth to return them a Month's Vexation? What, I pray, should make you treat them in this Fashion? O strange! that you should take this way to endear and satisfy, which in Reality is the directest Method for ever to pine and grieve them. Look better upon these your confess'd Friends, and if you would be kind to them

them, be so in more Reality, and in more Wisdom. So study to please them now, as you may continue to please them hereafter. Lay not out all that in one Year, which must provide for them for a whole Life. Allow them such a moderated Pleasure, as shall not dye before them. Divide their Entertainments thro' their whole Lives; and let not the Jollities and Revels of a few Months snatch away all the Delights of those Years they have yet to last to. If you will retain a tender Kindness for them, let me intreat you to do it with this Discretion. Be frugal, and spare for their Maintenance, if you would for nothing else. And if neither the Thoughts of Hell can affright, nor Heaven allure you; yet let the Pleasures of
your

your Palate, and the Gratifications of your Appetite constrain you to be thrifty. It is out of a mistaken Love to them you spend; and in plain Reality they, you see, most strongly bind you to be sparing. Let their Persuasions then, I beseech you be believ'd, tho' the others are neglected. Harken to their Requests, tho' you will give no ear to the others Petitions. But if you will not retrench these Excesses of Expences, which are gone beyond the Pleasure, to the Load and Oppression of your Nature; then must all this Scarcity of Delight, and greatness of Unsatisfaction unavoidably come upon you. There is no Remedy, nor can there be any escape. For if you will spend all in one Day, you cannot possibly have any thing
left

left to lay out upon them ever after.

And as this is one great Evil, which upon your irrecoverable Poverty will afflict your Body, your *hard* and *unpleasant* Dyer, which you must expect will be much more severe to you, because your Palate will not without extreme Difficulty be brought down to it, having all along been so accustomed, and even naturalized to better: As this Hardship of Meat and Drink, I say, will be one great and continued Pain to your Body, so will

2ly, *Your lost Diversion, and your restrain'd Liberty.* You will then be able to allow your self no Gayety of Sports, nor chargeable Recreation. A hunting Horse, or a hunting Meeting, a fit of Good Fellowship, and a jolly Company are
none

none of them to be got, and kept up with an empty Purse and a wasted Fortune.

But admit you should have all these, yet can you not use them. For your very Liberty will be limited, and the Freedom of an open Air restrain'd to you. Your offended Creditors you must expect will be upon you, and continually laying wait for you. They will be hurried on to apprehend you by two Tempers, (both of which are most eager, and most watchful) their Love of Money, and their Impatience of Injury, their Covetousness and their Revenge. For every one will be for having his own, and when they cannot find you ready to pay, call in the Assistance of the Law to force it. And since you will not be Owner of so much as will discharge

discharge all, every one will strive against another, who shall force his own from you first; and so many Creditors as you have, so many Spyes will there be, who will be all invigorated by Emulation as well as Desire, and strive to ensnare you, both to recover their own, and to get before their Neighbour. And besides, every Man will resent the Injury you have done him in supporting your Vanity at his Cost; and when all of them will have you at their Power, it is not to be expected, but that the Fierceness of Anger, and the Natural Sweetness of Revenge should carry on some, if not all of them, to requite it.

'Tis true Men should not return Injuries, nor can he be a true Christian that doth. But
this

this will be no Security to you that they will not. You must expect from Men, not always what they should do, but what they use to do. And it is not always, and in this particular Instance of Revenge very seldom, that Men are acted more by their Religion than their Passion, or make their Duty the Measure of their Practice. And so both these Passions being always at hand, and spurring them on to ensnare your Liberty; it cannot in Reason be thought but they will diligently watch, and eagerly lay hold of all Opportunities to effect it. You cannot think but that their Covetousness and Revenge, which they love so well as to lose Heaven and to incur Hell for, must needs have a greater Interest in them than you have.

And

And that they will be undoubtedly surer to enslave your Liberty for their sakes, than to spare you for your own. And since you know this, you will live always in Fear as well as Danger. If you keep out of their Hands, you will be doubly confined, by your own Walls and your own Fears; and if thro' any venturous taking of a more open Air, you fall into their Power, you will be much restrain'd in such a place as they will provide for you.

And now since it is so plain, that upon your *irrecoverable Poverty*, and *unpayable Debts*, both the utter Loss of all your Diversions, and therestraining of your Liberty will fall upon you; consider well before you come to feel it, how this will agree with you. Can you be content

content to come down from all Diversion; to none at all? Can you submit to be without all Sports, and to be debar'd the Pleasure of all Recreation? But most of all, are you willing to be kept close Prisoner within your own Doors, and excluded all the Delights of an open Air, and warm Sunshine? Bethink your self how these Restraints agree with you already (for that is the way to judge of it) and from thence conclude what they will do hereafter. Are you delighted with staying always at home, and well satisfied without seeking after any Company beyond your own Family? Do you find a pleasure in sitting continually at ease and quiet in your own House, and never entertaining your Eyes abroad nor diverting your

your self on Horseback? Does it content you to be always idle and unactive, and never taken up with any busie Sports, or stirring Recreation? If these things are so, and you can find a Pleasure in these Abstinencies; it is a wonder you should be so crossly Self-denying as to allow your self so little of them. It is strange you should be delighted in them, and not desire them; and much more strange that you should desire, and having them (as you always have) in your Power, very little, and scarce ever at all enjoy them. It is too strange indeed to be true, and too absurd to be imagin'd. No, no, it is too plain you are uneasie at Home, and in Pain to be solitary; it is a Burthen to you to be out of Company,

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and

The Great Danger

and a severe Task to be frugally idle. You love your Sports, you love good Fellowship, you are much wrong when you want them, and uneasie till you get again into them, and will willingly give any thing, even all your Estate and all you are worth, rather than be deprived of them.

And now since the Desire of these are so eager, and the Love of them sticks so close to you ; since it is so troublesome to be absent, and haunts in it so much of Torment to deny, or even to stint yourself the use of them: What will it be when you must be debarr'd them all together? How shall you endure to be confin'd for a whole Month or Year, or Age ; who will very hardly now submit to one whole Day's Confinement?

How

How can you be contented then to be deprived of all good Fellowship and Company, that will not suffer your self now to be moderated and restrain'd in it? The Trouble then will be every whit as much as it is now, the Unsatisfiedness alike, and the Torments equal. And if you cannot bear now with the Pain of a moderated Want of them; are you like then to undergo a total Deprivation? If you are too soft and delicate to endure a small Abatement; will you not be infinitely more so to bear up under an entire Loss of them? Where, I pray you, is your Fore-sight, and where is your Wisdome, that you do not discern the heavy Weight and Insupportableness of this Disproportion? What is become of your common Sense and

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Understanding; that you do not perceive the oppressive Load of this Burthen? But if you must needs see, and cannot but know (as I am sure you do) the Intolerableness of this accumulated Loss; why then do you not take care to prevent and avoid it? Is all your Love to your self, your Liberty, and Diversions gone, that you should foresee their utter Ruin, and not remove it? Has all care of them left you, that you should plainly perceive their Danger, and not shun it? Does a black Cloud rest upon your Intellect, and has a violent Numness seiz'd your Passions; that you should neither discern these Evils, nor shew any Zeal against them? Rouse up yourself, my Dear Friend, and take away all this Reproach from

do from your own Nature, and
five your own Reason. Shew your
it if self a Man that can see Dan-
can- gers whilst they are at a di-
sure stance, and avoid them. It
s of is the silly Beasts that can
why know nothing till they feel it,
e to nor discern their Misery till it
s all is upon them. But do you
your see it before it comes, and not
one, stay for it, but prevent it. Let
their the uneasiness you feel in any
move small Denial of the Delights
a left of Liberty and Diversion now,
ainly inform you what you shall en-
and dure hereafter from their to-
black al Deprivation. And let that
ollect, sense affright, and that just
nness fear compel you to avoid it.
t you You see plainly there is no
these help for it, nor can it be o-
real a- therwise, but that your Fro-
your icks abroad must be stinted,
and nd your Diversions restrain'd.
roach ither your own Choice must
from

moderate them now; or your unavoidable Necessity will, not moderate only, but take them quite away hereafter. This *Self-denial* must be practised, either in part now, or then for all together.

Go on then with Discretion to secure what you love, and to prevent what you fear, and to remove what would torment you. Restrain your own Liberty, and your own Diversions to what may please, but is not expensive. Run not upon a total Loss of that, whereof you cannot without Difficulty endure an Abatement, either cut off upon your own Motion and from your own Will what is chargeable in them; or you clearly perceive they shall very suddenly be cut off from you, whether you will or no for altogether.

And

And thus you see what great Evils of a spare Diet and course Fare, of undone Liberty and lost Diversion will unavoidably seize upon your Body, upon your continued *Profuseness*, till you are plunged in unpayable Debts and irrecoverable Poverty. You see how heavy and grievous all these will prove to you, and what Alteration and Amendment in all Reason, in all Interest, in all Voluptuousness it self, they should work in you.

And I might now go on to shew the same of the Meanness of your Cloaths, the Hardness of your Lodging, and all the other Instances of corporal Ill, which upon this evil state of things, your own Reason must needs suggest to you, if you consult it,

will unavoidably issue out upon you. But because I think, and am confident, I have said full enough, and more than enough to prevail with you on this Head; and because I would not make more Trouble than needs, either to you or my self, I shall here be content barely to have named them, and proceed in the

3d. And next Place to represent to you *what great and dreadful Evils you would be sure to fall under from such a state of unpayable Debts, and irrecoverable Poverty, from the Wounds you would receive from it in your Reputation and Credit.* For if you suffer things to go on to this state of Evil, it will debase you in all Respects, and make you become cheap and low in every Man's Opinion. It will minister mat-
ter

ter for an universal Shame, and give Occasion to Men of all Tempers and Judgements to think you vile and contemptible. For that which guides Men's honourable Thoughts and esteem of others, is the Opinion they have of their Parts, their Vertues, or their Friends and Fortunes. It is some one of these that meets with all Tempers, and is the Foundation of Honour and Respect to all Persons of the World. For the Wise and Good esteem Men for what is properly their own, their Vertues and their Wisdom: And the Populacy and Ignorant respect and honour them for what was either the Acquisition or good Hap of their Ancestors, their Friends and Fortunes. Now such is the deplorable Shamefulness

of this state of Evils, that it will render you low and cheap upon all these Accounts, and bring you in nothing but Shame and Reproach from Men of all Tempers and Opinions. For,

1st, As to your Parts and Wisdom, nothing can be a greater Reproach to it than to suffer Things to come to such a miserable Condition. True Wisdom consists in being able to discern a right End, and the directest Means that lead to it. In foreseeing any great Evil, and the readiest way to prevent and avoid it. And now consider, if you should let Things run on to this Pass, how little of this will fall to your Share. For instead of being wary and contriving; you will have gone on without Advice, and run rashly upon

upon your own Ruine. Instead of being sagacious and provident, you will have rush'd blindly upon your own Destruction. You will have plainly demonstrated your self to be acted by blind Understanding, and a head-strong Passion; to be ruled by no Wit, but a great Degree of Rashness. You will have been befool'd in the greatest Matters, and void of Understanding even in Things which God has made of most easie Knowledge, because they are of highest Concernment. For it is the Loss of all the Good, and ventrous Rushing upon all the Evil of both Worlds that your Folly has betray'd you to. It is *All Happiness* that you will not have had the Wit to compass; and *All Misery* you will have wanted

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the Understanding to avoid. And Matters of such Importance are so much every Man's Concern, and so open and obvious to his Understanding; that it sounds the highest Imputation of Folly and Ignorance to be befoo'd about them. A Man of ordinary Understanding may soon be mistaken in a more obscure and remoter Matter, and be carelessly overseen in a lesser Interest: But to be ignorant in a plain Case, and securely negligent in a high Concernment, is the greatest Reflection upon his Understanding, and the worst Aspersions on his Vertue. It demonstrates him to be both a foolish and a wicked, an ignorant and an evil Man.

And this Opinion we find all the World has of them.

If

If any Man, runs himself out of his Estate, and wastes his Fortunes, tho' Men are affected differently, one to pity and another to reproach him; yet are their Judgments unanimous, and all agree in this, that he has done foolishly. It is the very Sentence your Neighbours, your Friends, and your Enemies have begun to pass upon yourself; and which, if you still go on to spend, they will every Day believe the more, and pronounce more peremptorily. Believe it, my *Dear Friend*, I speak what I know, and what any one, who is faithful and sincere about you, can readily inform you. The World has already begun to think and to declare you a soft young Man; and the more you lavish your Estate, the greater Confirmation

tion will you give to their Judgment; as your Expence encreases, so will their Opinions and their Censures of your ignorance and Folly.

Thus sure will your *Profusness* be, to give the World this Ground to reproach and despise you, from its being a lasting Instance of shallow Parts and Judgment, and of deplorable Ignorance and Folly.

But besides this, it will give them another Reason of Contempt from its being,

2ly, An evident Proof of your *lack of Honesty and Vertue*. All Sin leaves a Stain and Turpitude upon the Sinner, it defiles and pollutes him. And therefore Innocence is often express'd in the Scripture by Cleanness. It is call'd *clean Hands*, and a *clean Heart*. And

to be sanctified and amended, the Psalmist expresses by his being *cleans'd from his secret* Psal. 19. 12. *Faults*. It is the Crookedness and Deformity of our Souls, and is therefore set out to us by St. Paul, by *Spots* Eph. 5. 27. and *Wrinkles*, which are the Defacement of our Bodys. And since all Sin robs us of our natural Ornament, and defaces our native Beauty, which is our Glory; therefore is it a just matter of Disgrace and Shame, and fit to make us low in the Opinion of God and of one another.

But tho' Shame be common to all sins, yet is it not equally shared among them. For some directly strike at the very Foundations of all Society and Converse, which others affect at a greater Distance, and offer less Offence to. Now tho' the

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the latter of these are often better thought of, yet the first, as they strike at every Man's Interest, are sure of every Man's ill Word, and so have got an ill Name, and bring a great Disgrace to the Actors of them among all People. And of this sort are all *Lying*, and *Perfidiousness*, *Fraud* and *Injustice*, *Murthers*, *Atheism*, open *Irreligion*, and such like. Now there is no living together where these are allow'd of, where they reign every Man is best apart, and receives no Benefit, but runs a Number of Dangers, and incurs an infinite Loss by keeping Company, and frequenting Converse. For where Men are *False* and *Fraudulent*, and *Perfidious*, there is no *Faith*: and where they *Wrong*, and *Rob*, and *Murder*, there is no
Peace;

Peace; and without these two, there can be no good Fruit from Converse, nor Benefits from Society. All Converse and Discourse is always vain, and oftentimes dangerous, where there can be no Belief; and they can never expect to be believ'd in what they promise, or in what they say, who are both false and unfaithful. All Company is hateful which is not safe, and there is no Safety amongst Injuries and Murthers, where both Men's Goods and Lives are in danger. So that these Sins being directly contrary to Faith and Peace, and thereby utterly destructive of all Society; every Man that is guilty of them is so far unso- ciable, and unfit for the Com- pany and Converse of human Kind. All the World are af-
fraid

fraid of him, and cautious how they deal with him, and judge him unworthy to live among Men. Now this is such a Breach of Credit, and such a Loss of Reputation, as a Man cannot fall under a greater. It is not undeservedly esteemed a high *Indignity* to be expelled a *College*, or cast out as being unworthy to continue a Member of any honourable Society or Corporation. But what is this to the being judged an unmeet Companion for all Mankind? Tho' a Man be unworthy of an Office in the Court, he may make an useful Member in the City; or if he have not Worth enough for that, he may purchase Praise in a lesser Corporation, or if that is still too high for him, he may live with Credit, and be a sociable

ciable Member in a Country Town. But if he falls below all these, and is found by his unfociable Vices to be unmeet for Men, and to be a fit Companion only for the Beasts about him; he has then suffered the greatest Shipwrack of Honour, and fallen under the blackest Ignominy and Disgrace.

So that these Sins of *Lying*, *Unfaithfulness*, *Injustice*, and the like, being truly reputed such as unfit Men for all human Converse; they must needs be most ignominious, and plunge their Authors deepest in a general Reproach and Shame.

And now consider how your Sins in general, and some of these more disgraceful ones in particular, will, upon your *Bankrupt Profuseness*, lay enough of this at your Door.

Bethink

Bethink your self how many other Sins, and how many of these reproachful ones imply'd in it, will in the Thoughts of all Men debase your Name, and blast your Credit. For your Bankrupt Poverty, and your wasted Estate will be a clear Argument to all Men of your unbridled Lusts, and headstrong Sensuality; it will prove beyond Exception, the controuling Power of your expensive Vices, and costly Vanities. It cannot be but Men should believe all these have got a ruling Power over you, when they manifestly see them give Laws to you. It is not possible but that they must be fully persuaded they can do that with you, which they see they have done; that they can drive you on to any thing with so much Eagerness, that

that no Fears of future, tho' innumerable and endless Evils can withstand them. And will not this make much for your Credit, that all your Neighbours, and all that know you shall firmly believe you to be a sworn Subject to sin, and a Slave to your Belly? That they shall all think you to be a Person of a lost Conscience in this World, and of lost hopes for the next? What will your say to these Judgments of you? If they think, and Judge thus, they judge no more than what is true; they only repeat what God has declared, and declare what he will again one Day pronounce in the hearing of all the World. And is this now, think you, to be well esteem'd, and to be honourably thought of? They will judge you unfit

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fit for *Heaven* above, and for the *Holy Church* here on Earth. They will upon these scores deservedly judge you unworthy of the Name of Christ, and utterly unfit to profess his Gospel. And now is Heaven, and the Holy Church, and Corporation or Body of Christ no Glorious thing, that to be esteemed unworthy of them should be no Debasement? Is the Company of God, and Christ, of Angels, and glorified Saints above; and the Communion of all true Christians here below, no honourable State or dignified Promotion, that to be thrown down from them should be esteemed no Brand of Ignominy and Degradation? Whatever you think of these things, all good Men will be sure to think otherwise; for upon these
these

these Accounts in their Eyes
every *vile Person is condemned.*
And so certainly will all the
sober, and not throughly de-
bauch'd Part of Mankind. But
whatever some Profligate
Wretches of the World may
imagine, such perverse Esti-
mates as these I am sure can
never enter into your Heart,
that you should ever judge
thus lightly of them. No, I
know you are convinced this
will be a Reproach, and a
laying Waste all your true Ho-
nour and Reputation.

But when the sight Men
have of these your Sins have
brought you thus low, let us
next see whether there will
any of those other more re-
proachful ones yet remain,
which will in their Opinion
of you hurl you down much
lower And alas! that there
will,

will, is too certain. For must not your very Time of Spending be a continued Succession of Promises made and broken? must not your Creditors all that time meet with new Promises continually of their Money, and as constantly find you renew their Disappointment? And what Credit can you expect should be given to you, when at every turn you thus deceive them? But this Unfaithfulness is not all; your disappointing them will put you upon inventing *new Lyes*, and studying Shifts and Excuses, and feigning any thing to patch up your worn Credit and Reputation. So that your whole Time of *Profuseness* it self must needs be a continued Vicissitude, and interchangeable Variety of *Falseness* and *Unfaithfulness*, of *Lyes* and *Disappointments*.

pointments. And yet when all these are done, your Debts will be unpay'd and your Creditors unsatisfy'd still. And so you will continue to be unjust after all, and to withhold things where they are due; and thereby be stain'd with a continued Falseness, Unfaithfulness, and Injury.

And will not these, think you, be fine Embelishments of your Name, and Ornaments in your Reputation? what Judgments will they give People of you? will it augment your Credit, and add to your Honour? No surely, it will be as far from that, as Light is from Darknes. It will beget most widely distant Thoughts in all People concerning you. For now they will see you guilty of the most dishonourable Actions,

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and brought into the lowest form of Ignominy. They will be convinc'd now, you think not that below you, which is below a Man; nor think your self too worthy for that, which is unworthy of all Society. They will pass no better Judgment upon you than you seem to do upon your self; nor in their Opinions of you, assign a higher State for you, than you have chosen for your own Actions. They will in their own Thoughts allot you a condition agreeable to your Works, and think your Station should be as low, as they see your Practice is.

And now, is such a deplorable Fall as this, in the Opinions of all knowing and considerate Men, no loss of Credit? Is the being thought unworthy

worthy of all honest Society
no Disgrace? and the being
deem'd unfit for human Con-
verse no Degradation? I need
not enlarge upon this Topick
to convince you of it. I know
you see clearly enough, with-
out my shewing of you, that
this is a Fall beyond Repair,
and a deep Abyss of Shame
beyond Recovery. And yet,
as you plainly see, it is not
more sad than certain; but
an effect as necessary as it is
dreadful, of your sinful *Waste*
and bankrupt *Profuseness*.

And thus if you should per-
mit your *Profuseness* to go on
to this irrecoverable state of
Evil, it plainly appears what
a vast Load of Contempt and
Shame would be laid up for
you, upon this account, of
your apparent *lack of Honesty*
and Virtue, as well as we saw

it would upon the other of Ignorance and Folly.

And so will it yet grow up farther upon the

3d. And last account, From *the utter loss of your Friends and Fortunes.* That which for the most part gets a Man Honour, and is the Foundation of respect among the Vulgar, is a *good Estate, or great Friends.* They are wont to admire rich Men, and to Honour any whom they will shew Respect to. They look upon such as are rich in Lands and Money, to be rich in Judgment too; and so submit very readily to think after them, and be of their Opinion. If a Man is Rich, he is glorious in their Eyes; or if he is respected by the Rich, he shall have Respect from them too. They will very willingly

willingly follow their great Neighbours, and judge of other Men by their measure. So that if these shew Respect to any, or Friendship, which is a great Expression of it; the other presently conclude them to deserve it. But then if a Man is bereft of both these, if he be both Poor and Friendless; he is sure to be low enough in their Eyes, whatever he be in his own. They will think nothing great of him, when they see nothing great about him; but he must pass among them for a very mean Man, who appears in nothing higher, but in all respects as poor and helpless as the meanest of themselves.

Thus doth the Waste of Friends and Fortunes infer a certain Waste of Honour and Reputation. A Man has quite

lost himself in the Opinions of the World, when once he has lost these. And now consider, if you go on to lavish away your Estate and waste all your Fortunes, what stock of Reputation you are like to be Master of. You are sure to be poor, and dare you hope that you shall not then be Friendless? Oh! *my Friend*, you have observed little of the course of the World, if you can suffer your self to be imposed upon by such an unlikely Fancy. You have never looked about you, nor taken notice of what has passed abroad, if you discern not that the Poor have lost their rich Friends when they lost their Money. It has been an observation which has held in all Ages, and run thro' all Times. *Solomon* lays it down

down for a certain Maxime,
that it is the *Rich* who hath
many Friends, but for the
Poor, that he is hated and de- Prov. 14.
spised, even of those whomost²⁰
of all should pity and re-
spect him, *his own Neigh-
bours*.

'Tis I confess very true,
that *True Friendship* is quite
another thing. It loves most
when it is most needed, and
is never more vigorous and
warm, than when it is loud-
liest call'd for. It builds not
upon a fair Estate, or out-
ward Grandeur, and therefore
stands firm when they are de-
stroy'd. But it is founded up-
on the Man, and his good
Qualities and Virtues; and so
lasts as long as they do. And
this is so pretious a Jewel and
so durable a good, that I really
esteem it one of the happiest

H.4. Enjoy-

Enjoyments, and richest Possessions of the World.

But then this you must consider withal, that this is a sort of *Friendship* the World is little acquainted with. Most of that which you see and meet with is quite of a different Nature. It is grounded upon a likeness of Vices or Vanities, of Sports and Diversions. Some of their Lusts Men cannot fulfil alone, and therefore they love such as will bear them Company. It is not the Company they seek, but themselves and the satisfaction of their own Sins; and the Company so far only, as they promote it and contribute to it. Now this is a sort of *mean Friendship* that must continually be kept up by a good Treat, and supported by Expences. It is a bare Consociation

ation in costly Courses, and a Fraternity in chargeable Entertainments. And when these Mens Estates are wasted and their Stock is spent, that they can no longer throw in their Share to the common Merryment; then they must no longer be looked upon as Members of the Company. Their Friendship is at an end when their Money is. It was only a Friendship of Charge and Expences, and where the one falls so must the other too.

So that this you may lay down to your self as a certain Rule, *that you will lose your gentile Friendships when you lose your Estate.* You must not bear them Company at their cost, when you can no longer support it at your own. Then they will look slightly

on you, they will shift you off and be weary of your Company; and by setting you at nought and despising you themselves, most authentically teach other People to do so too. For the Practices of wealthy Men, as I observ'd to you before, are Rules and PreceptstotheVulgar. These will give themselves up to be guided by their Thoughts, and taught by their Opinions; and where they see them bestow Contempt and Shame, they will be far from giving Respect and Honour. And then, since your decay'd Estate and desperate Poverty will certainly expose you to their Reproach and Scorn, there is no appearance of the encouragement of wealthy Friends to protect you from it. For when things are once
come

come to this pass, these will be so far from teaching others to Honour and Respect, that in very deed they will be your first Upbraiders, and by their own slights shew others, of all sorts, to shame and to despise you.

And now by all this Discourse I do not doubt but it fully appears, that your *Profuseness* continued in, to this evil State of *unpayable Debts* and *irrecoverable Poverty*, will most certainly bring upon you all these grounds of Shame, and allow'd reasons of Reproach and Ignominy. You see how every one of them, the *shallowness of Wit*, and the *shamefulness of Manners*, and the *deplorable Poverty of Friends and Fortunes*, lay waste a Man's Reputation, and Murther his Honour a-

mong all sorts of People; and how surely upon this state of evils, every one of them will fall to your own share, and become in the highest measures and degrees your own Portion. So that they will infallibly bring you in a full store of Shame and Reproach from all Quarters. They will amply provide you the sharp Jest of the Witty, and the Revilings of the Rude, the Mirth and Laughter of the Gallants, and the Taunts of the Multitude. They will make you the insulting talk at Tables, the Sport and Entertainment of publick Meetings, and an Instance and Example in all severe Reproofs. They will afford an inexhaustible matter for the Sorrow and Pity of your well-meaning Neighbours, for the severe
Rebukes

Rebukes of your Friends, and the insulting Scorn and triumphant Reproach of your Enemies.

And now, I beseech you, bethink your self a little how all these will agree with you. Can you be content to be low in the Thoughts, and vile in the Opinions of all Men? can you submit to be the Reproach of the Proud, and the Mark of the Scornful; the Contempt of the Poor, and the Mirth of the Wealthy? Have you no Desires to be well thought of, nor any Care of handsome Reputation? Is it nothing to you what the World thinks of you, but you are wholly indifferent to Glory and Disgrace, to Contempt and Credit? Are you equally cold to both, and wholly concerned in either? If this be so,

so, how comes it you can be angry at a scornful Word, and up in Arms at an affronting Action? whence should it happen that you should waste all for being thought worthy of honourable Company, and spend your whole Estate for the fancied Credit of a gentile Diversion? Are you angry at what you do not hate, or hot in the pursuit of what you have no mind to? If Shame and Reproach be no Evil, why should it so exceedingly disquiet you? If Reputation and Credit be no Delight, how can it thus, against all Opposition, so uncontrollably command and govern you? You will do more, even for the mistaken Hopes of it, than for all your Friends, your Wife, and Children. You will spend and waste for its
sake,

sake, rather than save for
 theirs. And after all this have
 you no love for it, but are
 wholly unconcerned in what
 becomes of it? surely they
 must be very light in your O-
 pinion, if they be outweigh'd
 by such a Trifle. They must
 needs be very little in your
 Love, if they can be out ri-
 vall'd by such a despised No-
 thing. No, my *dear Friend*,
 I have other Thoughts of
 your Love to them, to your
 self, and to your Estate, than
 ever to imagine you would
 sell them for a thing you so
 despise. I know you love
 your Credit, and you love it
 mightily; or else it could ne-
 ver have a greater Interest in
 you, and prevail more with
 you than these. That must
 needs be a violent and strong
 Love, by which your Love
 to

to these is overpower'd. It cannot but be got deep into your Heart, and be often and uppermost in your Thoughts, which can make all Care and Thoughts of these be quite forgotten, And now since it appears beyond all Dispute that you do love Respect, and even mistaken Honour, so highly, and delight in it to such a Degree; let your Passion for it, I beseech you be as wise as it is violent. I ask you not to go out of your own way, or to alter your own Affection; pursue it if you will, do it but only with Discretion. I request you only not to lay waste what you love, nor to destroy what you find a Pleasure and Delight in. Will you shew your Love to your Credit, by running your self out of it, and the Care you have

have for Reputation by bringing it to nothing? Alas! if you deal thus by your Friends, what must any thing else expect which has no such Title to your Friendship? If your very Love can force no kinder Usage from you, what in the World must melt and soften you? O strange! that you should take this perverse Gain-saying way to evidence your Passions. You most entirely love your Honour, and yet you strive to ruine it: you most zealously hate Disgrace and Shame, and yet you industriously cast to meet them. *Good God!* how doth an uncontrouled Lust befool you! Retrieve your lost Honour, my *dear Friend*, and shew your self to be acted by more Sense, and more Reason. Since you do so ardently love
your

your Reputation, by all means strive to preserve it. Pursue not that which will bury you in Shame, nor be any longer enamour'd of what you plainly see will overload you with Reproach and Ignominy. Your *Profuseness*, you discern, inevitably tends to it. The greatest Gulph of Shame, and the vilest Sorts of Dishonour are necessarily entail'd, and at the end of it. It is not possible for you to retain your Credit, if you throw away your Money; nor ever to be hoped that your *Profuseness* should do other, than make you extremely poor, and infinitely despicable. For this Connexion betwixt your Sin and Punishment you see is unalterable, if you continue to be *Profuse* you shall be sure to be infinitely *shamed and contemned*.

And

And thus you see how great Evils will overtake you, and what great Sorrows shall seize upon you from your *indulged Profuseness* and *irrecoverable Poverty*, upon this Account, that they will lay waste your *Credit*, and quite ruine and destroy your Reputation. They will torment you with Shame, and break your Heart with Reproaches, 'till at last being wearied with seeing and hearing them, you become all out of love with your own self, and as vile in your own Eyes as you will be in others.

And yet besides all these perplexing Evils, both of Soul and Body, and Credit, which have been hitherto insisted on; there will yet one sort more remain to grieve and vex you, which I am in the

4th. And last place to represent

sent to you, viz. *those Evils which, upon such a State of unpayable Debts, and irrecoverable Poverty, will afflict and grieve you through your second selves, your Friends, and Wife, and Children.*

I cannot but think you to be concern'd in their Good, and affected with whatsoever befalls them, whether it be Good or Evil. I will suppose, for the present, that you are pleas'd in their Joy, and griev'd in their Pain, and have a compassionate Sense and Feeling with them in every Condition. And since all their Joy and Grief, their Happiness and Misery is in some Degree your own; let us take a view of what Evils from your *Profuseness* will invade them, and thereby what encrease will be made to your own Unhappiness. And

I. For your *Friends* and
near

near Relations, you must needs think your ruinous Expences must afford no small Sorrow or little Grief to them. As they would greatly rejoice in your Good, so will they as smartly sorrow in your Calamity. The same Love and Friendship will effect both. Because they love you, and their Kindness and Care has made what befalls you their own: therefore do they partake with you in all Fortunes, and become Sharers of all your Conditions. For my own Part, I must freely declare to you that the Prospect of your calamitous Estate, and future ill Condition fills me with mighty Trouble, and I am not able to foresee it without great Sorrow. Nor can any one, you may be sure, who loves you. For if they love you, they must love
your

your Happiness, and delight in your Welfare, and fear your Hurt, and grieve at your Misery. All these Effects are but several Emanations of the same Cause; the same Friendship, which in a happy State of things expresses it self in one, will, when that State is turn'd, as naturally exert it self in the others.

And these Abatements of Joy, and Torment of Fears, and Encrease of Sorrows, will all they, whose Love and Friendship has made them concern'd for you, receive from your *Profuseness*. But much higher yet, and more painful will those Evils be, which will flow from it,

2. Upon your *Wife and Children*. For they are more immediately concern'd in your Fortune, and suffer several of the

the Punishments of your Sin
in kind with you. They pine
in your Poverty, and are de-
spised in your Disgrace. They
do not only sorrow in Pity,
and suffer in Love: but in
their own Persons they feel the
ill Effects of it. They want
what you waste, they will be
sham'd with your Sin, and up-
braided with your Extrava-
gance. Your unpaid Debts,
and unrecompenced Injustice
shall remain a Blemish in their
Name, and a Blot in their
Scutcheon, and be a lasting
matter for any that has been
injured by you, and is ill na-
tured, to cast in their Teeth
and for ever to upbraid them
with.

Nay such will be their Suf-
ferings, that your Sin will
have set both Heaven and
Earth, God and Men too in
some

some measure against them
It will abide by them to pro-
voke, not only Men to affront
but God to punish them. - For
so he has declared to us:

Exod. 20. *will visit the Sins of the Fa-*
5. *thers upon the Children, to the*
third and fourth Generation of
them that hate me.

And now what will you
think, or what will you say
to these Things? Can you be
well pleas'd thus to recom-
pence Evil for Good, to grieve
your Friends, and vex them
that love you? Are they fit
Objects of your Hate, because
they are concern'd for your
Good; and worthy to suffer
any Evil from you, by reason
they so passionately desire
and so studiously endeavour to
procure for you all things
well? What is their Fault
that you should make them
th

thus the worse for it? is it a Crime to be your Friend, that no Man must love you, and go unpunish'd? Cannot one be kind to you, and yet be innocent? may not a Man favour you without frowning upon himself, but must he be sure to bewail in Sorrow whatsoever he spends in Love? Whence comes it, I pray you, that the Love of your Happiness, and our own should be so inconsistent; that there is no being a Friend to you without forsaking our own Ease? How comes it about that who-soever would shew himself your Friend, must find you his Enemy; that he who goes about to encrease your Pleasure, must needs augment his own Sorrow? Is your Heart barr'd up against all the Assaults of Favour, and still

I

more

more hardned by every fresh
Appulse of Kindness? Do
the greatest Affection on
serve to provoke, and the
truest Love tend only to ex
asperate and offend you?
these Things are not so, which
I am sure they are not, how
comes it that all who love you
for their friendly Care meet
with this unkind Usage? Why
must they still be worse for
being your Favourers, and
moment that ever they were your
Friends? Rouse up then,
my Dear Friend, all your faint
and dying Sparks of Love
and unite your scattered Seeds
of Friendship, and shew to
the World another Lesson.
Let there be any Generosity
in your Temper, any Gallantry
in your Spirit, any Sense
of Honour, any Resentments
of Kindness; shew it to all M

in giving Friendship other Entertainment. Delight all your Friends by seeking true Joy to your self, and enlarge all their Happiness by securing of your own. Be Good, be thrifty for their Sakes, as well as for your self, that they may see there is no Love lost betwixt you. Let them have no Cause to repent of their having loved you, but study to be good and to be happy for their Contentment, as well as for your own.

But if the Name of Friend should not have Charm enough to win, nor a sufficient Force to constrain you to keep back from that *Profuseness* which offers so much Violence to it: Yet at least let the Love of your nearer Friends, your *Wife* and *Children* prevail more with you.

View well what it is to be so hard-hearted and unkind to them, before you venture on it. Think with your self what more than savage Cruelty it is to be so utterly careless of their Good, and to treat them, who may in all Reason expect the greatest Love, so severely. What, are you destitute of all sorts of Love, and bereft even of *natural Affection*? Have you no Concern for your own Flesh, nor care you what becomes of your own Issue? will you deny your self nothing for their Ease, nor put your self to any Pains for their Refreshment? Can you look upon them as if they were nothing to you, and behold their Tears and Cryes with the same composed Look, and equal Ease, as you would their

their Merrymment and Laugh-
ter? How can your Heart be
untouched with that which
comes so near it? How is it
possible you should be unaffe-
cted with what so much con-
cerns you? No sure, that
Heart must be more than Ada-
mant that can be armed a-
gainst all these Impressions.
It must be a lump of Steel or
Flint, and by no means a
heart of Flesh, that, having
so much to move it, is yet in-
sensible and stupid. He is
neither Man nor Beast that
is bereft of these most rooted
Inclinations, and intimate Af-
fections of meer Nature. All
sort of Beasts will love their
own, and be moved to pity
and succour them. They are
affected with their Cries, and
not only ready, but forward
to relieve them. They will

be at Pains to make them help, and deny even their own selves to succour and supply them. The silly *Bird* will leave her own Nest and Ease, and fly abroad far and near to fetch in Food for her helpless Young. And so powerful is her Love, so firm her Affection, that neither Rain, nor Wind, nor Fears, nor Dangers can keep her off from shewing this kind Care and Service. The *Foxes* and *Bears*, the *Wolves* and *Lions*, and all the fiercest things in Nature are yet all Love and Tenderness, all Care and Kindness to their own Off-spring. And can you now be more insensible than they, and have less of Love than the fiercest Beasts in Nature? Must they teach you Pity, and be a Pattern to you how to love? Shall their natu-

natural Kindness upbraid the Want of yours, and must the very savagest of Beasts teach you Humanity? Will it be no Reproach to you to send you to these Tutors, nor any note of Ignominy to fall short of their Example? Come, come, *my Friend*, do you shew the World they must think other things of you. Be kind to the Wife of your Bosom, and the Fruit of your Body; and let your Actions shew you love them. Give them, and all the World a Proof how dearly you prize them, by parting with something, that also is dear unto you, for them. Let go your costly Vanities, and chargeable Delights, that all Men may see how for their Sakes you can deny your self something. Be won by their

Cries, and pity their Innocence, and support their Weakness. Be frugal, be thrifty, if it be only that it may appear you have a real Love, and unfeigned Care for them. Allow them real Testimonies, which infinitely surpass all verbal Professions, of your Kindness; and by the Truth and Activeness of your Service for them, evidence the Greatness and Reality of your Affection. You cannot be thought to love them if you will undergo nothing for them, but take those ways which go directly, as far as in you lies, to overthrow them. You cannot be kind to them and to your *Profuseness*; both at once, for the pleasing of the one is the other's undoing. Either then retrench your Expences, and amend your Lavishness, or the

utter

utter Unkindness of a Friend, and the unnatural Hardness of a Father and a Husband, with all the Evils I have represented from it, will continue for ever to be your *Sin*, your *Punishment*, and your *Shame*.

And thus, as your *Profuseness* continued in till it make your *Debts unpayable* and your *Poverty irrecoverable*, will extremely afflict and torment you with all the Evils of *Soul*, and *Body*, and *Credit*: So will it most feelingly reach you in this Respect also, that it will fret and consume you thro' the Care and Kindness you ought to bear, and doubtless have, for your second selves, your *Friends*, and *Wife*, and *Children*.

And thus have I given you a large View and Prospect of those frightful and insupportable

table Evils, which will inseparably accompany your running your self out of your Estate, and being plunged deeper into debt than you can have any prospect of ever getting out of again. And tho' I have been much shorter than the matter would easily bear; yet I hope I have said so much, and shew'd you so many and intolerable great Evils of your *Profuseness*, that upon a serious View of it you will see nothing in it that should in any measure tempt you to love, or to continue in it, but Considerations infinitely great and high to fright and drive you from it. For you must needs plainly discern, if you do but attently consider what I have represented, that it deprives you of all the Good, and brings upon you all the Evil of both Worlds.

Worlds. It wounds you in all Relations, and breaths out nothing to you but Ruine and Misery in every Capacity. It destroys your Soul, and torments your Body, and lays waste your Credit, and most vilely affronts, and grievously afflicts all your true Friends, and nearest Relations. And what is there in all the World that can render a thing so odious and detestable, as these do it.

In all this Discourse I have been careful to prove what I advance, that I might need to beg no other Favour from you than the free use of your own Eyes and your own Reason. The Matter in hand admitted of too much Evidence to make it necessary for me to beg your Assent and Approbation of what I say, and to

stand to Courtesie for it. And I am very confident if you do but read what I have writ deliberately, and mind and consider what you read as you go along with it; your own Soul shall answer to the Truth of what I affirm, and your own Thoughts concur with mine.

And now in all the parts of this Discourse you will see clearly how I have aim'd all along at these *essential Offices* of a *true Friend*, to do you the *best Service* I can, and to do it *faithfully*. I have taken all the Liberty and Freedom a Man who loves you might, and that a Friend should: and have call'd Things by their own Names, such as all considering and sober Men do, and God Almighty in the hearing of all the World one
Day

Day will give to them. I have not gone to lessen the Evils, nor given to them soft Titles to make them please more, and offend less; but have call'd them what they justly are, and represented them, not as you would wish, but as you will find them. And altho' I have accounted for this Freedom at the beginning, and that too sufficiently, I hope, to make you not only bear with me, but, what is more, and what is juster, most heartily thank me for it: yet to assist you how to esteem rightly of it, as well as to convince you farther of its great Reasonableness, I will add this Advice about it.

Read sometimes what I have writ, and imagine in your own mind that you are not the Man I speak to, but some other

ther Person whose Condition is like your own; and then try how you like it. Fancy in your own Thoughts that all you see is directed to some other whose Affairs exactly resemble yours, and then see what you will think of it. I dare say you will find no Fault then, but say the Man speaks honestly without all Flattery, in Truth and Earnest; nay it may be, for the Affection you are wont to bear me, not only in your own Thoughts believe and approve, but withal applaud and commend it too. And now, my *Dear Friend*, I beseech you consider how unworthy this is of your Discretion, to imagine it must be true of the *Profuseness* of another, but false of yours. Must a Thing cease to be what it is,

is, because it is yours; and must it become something else for your Concern in it? Is it enough to make it false because it is for your Service; and sufficient for you to conclude it wrong because it endeavours to set you right? Which of these is it that must give the Lye to it, that it speaks of you, or that it comes out of love to you? No, my *Dear Friend*, I know you are wiser than to think any such outward Considerations, as the Interest of him it is spoken to, or the Affection of him that speaks it, can alter the Truth of Things. They will be what they are whatsoever we wish, or howsoever we are concern'd in it. Truth will be Truth, whether it be with us or against us. So that after all, if the Names and dreadful

ful Evils I shew to follow upon *Profuseness*, are just and right in any other's Cause, they are no whit alter'd, but every way the same in your own. What I shew you, will surely befall you; and all that I say is not a tittle more (tho' indeed it be vastly less) than what you will feel.

And this Direction as it will shew the severest Things I have said to be plainly Reasonable; so is it in it self usefully practicable. The Method of judging from it, you see, is infinitely Rational; and the Practice of it, I doubt not, will be highly effectual. The withdrawing your Thoughts a little from your own self, and your own Concern in it, will shew you presently the Reality and Truth of all; and so move you, I will not say

say to Pardon (for it is extremely far from needing that) but, what is just, and what is equal, in all Kindness to acknowledge, and to love me for it.

And now I have one Request remaining to you about these Papers, and it is this, that you would be at the Pains seriously to consider, and with Deliberation to think upon what I have taken all this Pains to write to you. I ask no other Recompence of all my Study, and of all my Thoughts, than that you would own them as worthy of your attent perusal and Meditation, and consider them accordingly. It would be very strange if this Service for you should cost me many Days, and you should not spend so many Hours upon it to serve your self of it. It would

would be the most dissolute Carelessness of your own self, to bestow so little upon the use of that, which has cost so much Care to provide and make ready for you. But if the throwing that behind you which is here offer'd you; or at best bestowing a few slight and hasty Thoughts upon it when you are idle, or weary, and can find nothing else to do, be so injurious to your Interest: What must it be, think you, to your Love and Friendship? Is this nothing to recommend it, that it is a true Effect of Friendship, and a *Labour of Love*? will it make no way for your careful Acceptance and Usage of it, that it is an unfeign'd Expression of a sincere Kindness; and an uncorrupt Office of a high and hearty Passion? It is your Friend

Friend that speaks, and shall not be hearken'd to? It is one who really loves you that has been at this pains to write, and can you be so unkind as not at all to join with him in Love, nor be at the hundred part of his Pains to consider it? Will you slight him even where he shews his Kindness, and discourage him in the best Things he doth, in the Effects and Expressions of his Friendship and Affection? You Reproach my Understanding as well as you reject my Love, if you shall not count what has had so much of my Care to be worth your Meditation. For if those things which I have had the Thought to suggest, and the Power to speak, are fit and worthy to be attently hearken'd to; why are they not accordingly receiv'd

ceiv'd ? If they be really considerable, how comes it that they are not consider'd ? This want of their being laid to heart must needs be from their own Faultiness, or from yours. Either that they are so trifling as to deserve no attention ; or that you are not so good and honest as to give it where it is deserved. So that the Blame and the Disgrace must lye on one, and all that hear of it will throw it betwixt us.

But then for your self, you plainly lay all the shame at my Door, you openly despise the best I can say, and profess to all the world it deserved not to be thought on. You pass it over as a Discourse not worthy of your Notice, and contemn it as flat and empty. And therefore to take away

all

all Ground for these Surmises, let me conjure you by all that is fair, and by all that is Friendly to give these Papers a stay'd Perusal, and a deliberated Meditation. Consider of what I say much, and often. Weigh and examine it, as a thing that most concerns you, with the greatest Care, and the most exact Attention. Judge of it in your own stay'd and unprejudiced Thoughts; and if it be false let me see my Error, but if you find it true, be persuaded by it, and embrace and follow it.

And now after all, I most vehemently desire, and comfortably hope this Paper will be so happy as to turn your mind, and alter it into other Counsels, and other Purposes. And when it doth so, lest you should cry out when I can-

I cannot hear you, the Counsel is good, and the Advice is faithful; I have a Will to save, and to keep back from these Ruines of Expence, but how shall this be put in Practice? I will here beforehand provide against this, and return you my Answer to it too.

Now if once you *resolve* to keep back from this beggerly State of things, you must with eagerness and peremptory Constancy resolve withal to bid adieu to all those ways that bring it. If you are firmly and fully, upon the Reasons all this while laid down, determin'd to save; you must with equal firmness determine with your self to cut off whatever is expensive. For these two are Contrarys, and the taking away of the

one must be by the Substitution of the other.

Now for the Particularities of your Expence, I cannot reckon them. That is a thing best known to your self, and them who bear you Company; and so must be left to your own Consideration. Only in the general it appears, that the Sum total of them at the Year's end amounts a great deal above your Income. And all that exceeding must be cut off if you would (I will not say make your Condition better, but) even keep where you are. Now those things you spend upon, and exceed in must be taken away if you expect to have your Expence to run commensurate to your Income.

I see plainly with my own Eyes and from my own observation

servation, as well as from the Accounts of all I talk with, that it is not the Charge of House-keeping or the least Extravagancies in your Family that doth or can make your Expences swell so high beyond your Receipts. So that nothing remains but those Costs abroad, in daily Company and Diversions with those of your Stable in order to it, which in any appearance it can be charged on. Now as your Pursuance of these is the Cause of your Expence; so must the forsaking of them be the necessary and indispensable Means of your good Husbandry and saving. You cannot possibly spend and spare both at once; nor is it more possible for you to be thrifty, whilst you pursue and use what is expensive. You may

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as well hope to buy Cloaths for a word, and have Pennyworths without Money, or any thing never so absurd and foolish, as ever expect to follow these courses which are expensive, without spending any thing on them. And this not only your own Reason, but your own Trial and Experience, one would think, might convince you of beyond all Exception. For have you not for some Years past continually used them, and as constantly at the Years end been in great degrees the poorer by them? And are not the Things the same, and their Costs equal in one Year as well as another? Nay in every following Year are they not much worse? For you have less then, than you had the Year before, to support and

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main-

maintain them. And whether it be added to them, or taken from you, whether their Costs grow greater, or your Ability to defray them less, it is in effect the same thing, and amounts to the same purpose, to make them impair you the more, and render your Poverty greater every ensuing Year than they did the Year before. So that they do not at all consider your condition, nor whither it is a going, that would call upon you to be a good Husband; and yet would invite you on to these infallible occasions of Expence. These, I say, if any such there be, do counsel Inconsistencies, and quite contradict in one Advice what they gave in another. For if your Exercises, and occasions of spending continue the same; it is perfect

fect Stupidity, and unthinking Grossness to conceive your Expences should alter. The removing of them must be by the taking away of that, the use whereof has brought them. They both come and go together. So that if ever you expect to have your yearly Exceedings struck off from the File of your Accounts, these inseparable Authors of it must be struck off too.

And now I know you will be ready to say to me, this is a severe Saying, and a very hard Expression. How! must I leave these which I take so much delight in? This is a very painful Task, and heavy Burthen. And I must tell you again, that admit it be, yet are the Torments of Hell, and the Miseries of Earth in all those Instances I have described,

scribed, a Service infinitely more severe, and a Burthen more insupportable. And between these two there is no medium; you must either chuse one of these Unpleasantnesses or the other. For as long as these three forementioned Courses betray you into Poverty (which you have seen hitherto they have done, and cannot but discern, that so long as you continue in them they will continue to do) from all the foregoing Papers you discern manifestly how they cannot but bring you under all this Misery. If they subject you to the one, they cannot fail of putting you under the other likewise.

Say not then that it is hard Counsel to advise you to the toilsome Task of forsaking these Courses, but consider whether

whether it be any whit the
softer to invite you to the in-
finitely greater Trouble of
those other more quick, more
numerous, and more lasting
Evils : Bethink your self on
whether of these the Hardness
lies, for one of them must be
your Portion. And when you
have resolved that, then chuse
whether of them you will
complain of, and avoid for its
Hardship. And whenever the
Trouble of forsaking these is
ready to discourage and to
hinder it, set the Trouble of
undergoing the other over a-
gainst it ; and then let them
prevail which are strongest.
Bethink your self, that either
the Pain of leaving them must
be suffer'd, or the insupporta-
ble Torments of the others
must be endured ; and then
give your Soul its free Choice,

and let the Balance be cast by that Scale which has most weight in it. I cannot doubt the Happiness of this Issue; for, for the numerously great and infinitely grievous Evils of both Worlds to be of less Force with a free unbiass'd Mind, than the few and trifling ones of this Denial and Abstinence; is as utterly impossible, as it is for the whole Mass of Heaven and Earth to be outweigh'd by a Flye.

Let me then beseech you to go on in the force of these things, and to bid adieu to all these Courses, and whatsoever may minister to Profuseness and Expence. There is no Sorrow in the Task can bear the least Proportion to what you will certainly find in the neglect of it. There are no Troubles it can suggest to you, nor
any

any Fears it can raise in you, which the infinitely greater one of this will not extinguish. Nor, on the other side, are there any Joys and Delights which the pursuing of these Courses, I exhort you to leave, affords you; that is not, as you have fully seen, by the forsaking of them more amply increas'd, and more lastingly secured to you. For neither the *Deliciousness* of your *Palate*, the *Gaieties* of *Company*, the *Pleasures* of *Sport*, nor the *Comforts* of *Credit* are in any degree so enlarged and ascertain'd to you by *Expence* and *Profuseness*, as the foregoing Papers clearly evidence them to be by *Frugality* and *Thrift*. So that if any Love of Delight, or Aversion to Trouble, if any Hopes of Joy, or Apprehensions of Sorrow can work any thing.

thing upon you, you see where the infinite Advantage lies; that by all these you are incomparably more obliged to quit all expensive Courses, than to practise and pursue them.

And now, my *dear Friend*, what shall I say more to you, or wherewith shall I exhort you to forsake your *Profuseness*? If the utter and universal Evil and Destruction of it be a sufficient Reason to reject and abandon it, you have seen that abundantly exposed before you. You see clearly how it will deprive you of every thing wherein you can find Delight, and inflict upon you whatsoever can afford Pain, and create Vexation. It will in all respects torment your Soul, and grieve your Body, and lay waste your Credit,

dit, and offend and disquiet every Friend you have, and every Relation.

If then there be any *Charms* in *Heaven*, any *Comforts* in *Peace*, any *Efficacy* in *Hopes*, or any *Allurements* in *Pleasures*; if there be any *Power* in *Hell*, any *Force* in *Fears*, any *Virtue* in *Sorrow*; if there be any *Happinefs* in *Ease*, any *Invitations* in *Honour*, any *Obligations* in *Pity*, any *Endearments* in *Love*, or any *Bands* in *Friendship*; if there be any *Authority* in *Religion*, any *Command* in *Reason*, or any *Obligation* in *Interest*; if there be any *Inducement* in *Good*, or any *Force* in *Evil*; any *Argument* in all the *World*, in *Heaven*, in *Hell*, in *Earth*; let me adjure you to acknowledge the *Virtue* of them, and be led on by them

The Great Danger

them to forsake, what they all with one full Voice and joint Accord so loudly call for, your *Profuseness* and *Expence*. They every one threaten or invite, force or persuade it. Let them then have all their good effect, and make you become, what being rightly considered every one of them would make you, *thrifty* and *frugal* ; I trust in God they will, and that so many Arrows will not all be shot in vain, nor a Bond of such a Number of Cords be easily broken. Your Practice, I doubt not, will make this good : And as I most passionately desire it, so shall I make it my constant and most hearty Prayer to God to effect it. To whom, for his Assistance on your Endeavours in it, having directed you, and thither having brought

of Profuseness.

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brought you, I shall now
leave you, commending both
you and yours, and all I have
said to the Guidance of his
Providence, and the Govern-
ment of his Spirit and Grace ;
which is all the farther Service
I have left to shew you, and
the only remaining way of
expressing my self,

Dear Sir,

June 1681.

Yours,

In all faithful Service,

and unfeign'd Love

and Friendship,

John Kettlewell.

FINIS.

of 1793
I shall now
commend both
and you, and all I have
to the Grace of his
and the Govern-
ment of his Spirit and Grace;
it is all the further service
to you and



Dear Sir,

Yours

In all faithful service

and respectful

and friendly

John Kettlowell

FINIS